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## CONTENTS.

TOPICS AND EVENTS	PAGE	LEADERS:—	PAGE
SPECIAL ARTICLES:—	733	Dr. Edwin Hatch	740
Some Results of Biblical Criticism.—V.	735	What the Association ought to become	740
Sundays Abroad.—III.	736	NOTES AND NEWS	741
CORRESPONDENCE:—		CHURCHES AND SOCIETIES:—	
The South-Eastern Provincial Assembly	737	Highgate Unitarian Church	742
Priests or Teachers?	737	Manchester and District	743
OBITUARY:—		Short Reports	743
Mr. John Peacock, Manchester	738	ADVERTISEMENTS	744
Mr. Samuel Fielden, Todmorden	738		
Articles in the Reviews	739		

## TOPICS AND EVENTS.

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It is not so very long ago that a Chancellor of the Exchequer was hinting that he and his successors would not be able as of yore to rely on the duties on drink to produce a large revenue, and temperance reformers, and all who were interested in the moral condition of their fellows, were congratulating themselves on the improvement that had taken place in the drinking habits of the community. Some recent statistics published by the Inland Revenue Office, and by the Board of Trade, serve to show that these surmises and congratulations were premature. Comparing the nine months ended September of this year with the corresponding periods in 1887 and 1888 there has been for the United Kingdom an increase in beer and imported wine retained for home consumption, and in spirits retained as beverage. The increase in beer has been just one and a-half million gallons more this year than last, while in spirits there has been an increase of half a million gallons, the increase being almost entirely confined to England and Wales. It is said that this increase must not be regarded as evidence entirely of consumption, as there has been an increase of stocks in anticipation of rising prices; but while this explanation may to some small extent mitigate the regret we may feel at the increase, it is not satisfactory to know that the downward tendency has not been maintained.

DR. MARCUS DODS, while admitting that "the errors and limitations which attached to many so-called orthodox statements have been to a great extent detected and abandoned," is not aware of "anything that points towards a disbelief in the supernatural or an abandonment of evangelical truth." He finds it "easy to trace in recent years a great advance in an intelligent perception of the Spirit of Christ, and in cordial sympathy with his purposes, and firm faith in his teaching." The reason for this he sees in the repulse which has been given to "assault after assault upon the stronghold of our faith." We should prefer to find it in the fact that the "assault after assault" which has been made upon the too great literalism of the older orthodoxy has driven its defenders to rely more upon the Spirit of Christ and of his teaching. Dr. Dods wants to know why these assaults are still continued, unless the new assailants were conscious of the failure of previous attempts. It is because the older orthodoxy has not entirely died out, and because the newer orthodoxy still uses its language, while no longer retaining its meaning, that "capable critics" continue their attacks. It is not failure, but success, which encourages these "assaults after assaults," and bids the assailants look forward to ultimate and complete victory.

A CORRESPONDENT of the *Scottish Leader* writes as follows:—"Many of your readers may be interested to learn that the sermon Dr. Marcus Dods preached in the Free Church, Musselburgh, on Sunday evening, contained a statement and defence of the doctrine of the divinity of Jesus Christ. He referred to the Unitarian views of Christ's sonship, and pointed out wherein he considered it defective! He showed from his sinlessness, from the plan of his life as the

incarnate Son of God, from the claims he made, and other considerations, that if Jesus Christ were not divine, he was 'either the wickedest man that ever lived or else insane.' It seemed to me that the sermon was intended as a reply to the Unitarian Association, who have been so loudly claiming Dr. Dods as one of themselves. Let those also in the Free Church who have been anxious about Dr. Dods' orthodoxy keep their minds at rest. He is as 'sound' on Christ's divinity as Canon Liddon himself. He is only heretical in his charity."—Pity that charity should be a heresy, and that so much insistence should be laid on "soundness" respecting a doctrine which is confessedly a "mystery."

Do Unitarian parents and teachers know what their daughters and scholars read? Of course they believe in being "liberal-minded" about all sorts of things, and so the publications of the Religious Tract Society, being producible in excellent form and sold at a cheap rate, are very often admitted into family circles where the periodicals of our own societies are but seldom seen. For instance, the *Girls' Own Paper*, to all appearance an unsectarian magazine, is well known, and is circulated, we believe, by some magazine societies connected with our Churches. On the whole, we should judge it to be healthy in tone, though rather goody-goody. But in the small type of its "Answers to Correspondents" it is constantly exhibiting the narrowest and most bigoted sectarianism. These answers are just the part most eagerly read by girls, and most likely to be overlooked by parents. The November monthly part supplies the following answers to two young inquirers, one of whom appears to have come under the influence of modern thought. "Aspirant to holiness.—We are bound to strive after holiness, and to set before us no medium standard of perfection but the very highest, as exhibited in the God-man Christ Jesus. Yet as compared to Him 'all our righteousness is as filthy rags,' and 'in His sight shall no flesh living be justified,' for even 'the angels are not clean.' Yet 'we are complete in Him,' being 'washed, sanctified, justified, in the name of the Lord Jesus.' Study your Bible a little more on this doctrine. Perfection is an attribute of the divinity alone, and a finite being could not be infinite in any attribute. When you have 'done all' that a fallen and feeble creature can do you will ever have to confess that you are, in yourself, 'an unprofitable servant.' But Christ is 'made unto us wisdom, righteousness, sanctification, and redemption.'"

HERE, besides using the unscriptural term "God-man, Christ Jesus," and taking words referring to God as referring equally to Christ, we have passages from Job, Isaiah, Romans, Luke, and Corinthians jumbled up together to show this young inquirer that she is "a fallen, feeble creature." The advantage of this method of quoting Scripture is that you may prove anything, whatever your views may be, and it reminds us of the oft-quoted example "Judas went and hanged himself," "go thou and do likewise." Here is the other illustration:—"A Girl.—You cannot find the dogma of the 'transmigration of souls' in the Bible, nor that there is 'no hell.' Any sect that holds such views, and denies the divinity of our Blessed Lord and the doctrine of the Atonement (through his sacrifice), is heretical; and as a Christian you have no business to read such pernicious books. It is dangerous to dispute with them, but you might obtain some excellent books, small in size, yet tremendously powerful in argument, from the Christian Evidence Society. Remember the old adage that 'pitch sticks,' and pray daily, 'Lead us not into temptation.' So keep out of the way of 'the instruction that causeth to err.'" It is no part of our duty to prove that the transmigration of souls may be found in the Bible, though the evil spirits that went into the swine looks something like it; but we would ask Unitarian parents whether it is not time they gave more support to the books published by their own associations? We hear a great deal about losing our young people, and no wonder, when we permit them to read under our very eyes that we are not Christians, that we are heretics, that our books are pernicious, that our beliefs are like pitch,



and that one of the temptations they must pray to be delivered from is Unitarian doctrine.

FROM a Paper read by the Rev. Mr. Randles at a meeting of ministers at Manchester quite recently, it seems that our Methodist brethren have to take into account several "Secessions from Methodism to the Established Church." The writer does not admit that there is anything like a general stream of secession, only a drift of individual Methodists. It is mostly the second generation of wealthy Nonconformists that find their way into the Church, the reasons offered being State patronage, the liturgy, the influence of the Tractarian movement, the policy of the bishops and clergy in ignoring Nonconformists, direct efforts to win their people, the advantages of antiquity and legal status, vast property and influence, the weight of numbers and of social prestige. It will be seen, that the greatest influence of all is the social one, in other words, that while in individual cases it might be otherwise, the secessions are brought about by sheer worldliness. It is not the Methodists alone who have had to contend against these influences. Our own branch of the Christian Church has felt their power, and unfortunately some of our ministers have played into the hands of the enemy by laying more stress upon the externals of religion, than on the principles for which we stand, thus fostering a foolish aestheticism and love of ritual which can only be sustained in a Church possessing the power, the wealth, and the historical prestige of the Establishment. In nine cases out of ten we venture to say that snobism, pure and simple, lies at the root of the secessions that have taken place. It is one of the most potent factors in politics and religion.

THERE has been an Episcopal Convention sitting in New York. A large part of its time was taken up in discussing a revision of the Prayer Book; but, from our point of view, the alterations approved were not of much importance. One clergyman—the Rev. Dr. Benjamin Franklin—tried to get a canon, in nine sections, adopted on the questions of marriage and divorce, but the convention would not have it. He wanted to have it declared that "marriage is prohibited by the Word of God, and by this church, within the degrees of consanguinity and affinity specified in Lev. xviii. 6-18," but it was objected that this would make marriage with a deceased wife's sister unlawful. The Rev. Phillips Brooks spoke in favour of an amendment to strike out this section of the proposed canon, and maintained that "there could be no legislation more clumsy in form or undesirable in substance than that we are asked to accept," while the Rev. Dr. McVickar, of Pennsylvania, said that "the words spoken of are not the moral law. They are part of the Levitical enactment, and if we are ready to accept some of the other provisions connected therewith, we will find ourselves, as a Christian Church, in a very awkward predicament in regard to the moral sentiment of the nineteenth century." Finally the amendment was carried by a large majority.

THE most important business brought before the Convention, though several of the deputies had tried so hard to get it shelved, related to the action to be taken in reply to a memorial from the Coloured Conference recently sent to the Convention. In two States of the South—Virginia and South Carolina—the coloured Episcopalians had been thrust out of the Church into a separate so-called "Missionary Convocation," apart from their white brethren, and the Conference has asked the Convention to declare the voice of the Church in this matter. Their appeal had been referred to a Committee consisting of fifteen members. There were two reports, a majority one signed by twelve members of the Committee and a minority one signed by three. The former, after pointing out that the Church accepted entirely the declaration that in Christ "there is neither Jew nor Greek, there is neither bond nor free," and indicating some acts of the Convention which showed that it "by no act or law admitted or implied that a difference of race or colour affords ground for a distinction in legislative rights or privileges," declined to consider "questions of jurisdiction and representation in the several dioceses," as being questions over which the General Convention, as such, has no control. This was a do-nothing report, and certainly would do little to remove the grievances complained of by the coloured Episcopalians.

THE minority report signed by Phillips Brooks and two less known men was a bolder document. They asserted that the Church knows nothing of the colour of men's skins. Every ecclesiastical law imposed upon the black man must be imposed also on the white. Every ecclesiastical privilege given to the white man must be given also to the black. Any legislative action which makes race or colour a ground of discrimination, causes the Church to be false to her mission as the

messenger of her Master, who is the Saviour and the Lord of all men." They recommended the Convention to adopt resolutions embodying these truths; but unfortunately the Convention by a majority of thirteen only refused to take that course. Phillips Brooks made an earnest and eloquent speech in favour of the course he and his two supporters on the committee proposed. He said:—"I, for one, if I were a Negro, would never enter into the Episcopal Ministry until this question was answered. I believe that our missions to the coloured people will be paralysed until we are able to make some such clear statement. . . I do not ask how other Churches or Christian bodies are on this question. I know that the colour line has been a cause of difficulty in some of them again and again. But I do not care to examine their records. I do not care to compare Church with Church. But I do pray for the Church we love, that she shall be a leader in the world's progress toward the time when in the Church of Christ there shall be no lines drawn, simply to mark the colour of men's skins."

Two weeks back we referred to a remarkable address given by the Rev. Dr. Northrup to the students at the Baptist Theological Seminary at Chicago, in which he showed how a more ethical idea of God had supplanted the older notions which prevailed some thirty to fifty years ago. An address from another Baptist shows that Dr. Northrup is not a solitary instance of the movement going on among these Orthodox brethren. Mr. Albion W. Small is the President of Colby University, and at a meeting of the Boston Baptist Social Union, held last September, he said that a minister who studies his New Testament with nineteenth century aids, who does his own thinking and is in touch with the best Evangelical thought of our day, will probably be found preaching Christ in a way that makes heavier drafts upon our personal piety than any preaching since the martyrs. And "personal piety" he explained as "not inward spiritual exercises, that to all appearance begin and end with self, but an appropriation of the principles of the Gospel of Christ that results in the development of a piety like Christ's." He advised his brethren to review their sermons in comparison with discourses printed a century ago, if they had any doubt as to whether they were preaching the New Religion. "The truth is," he said, "Evangelical doctrine is getting sharpened into such searching ethical keenness that it is slashing in every direction through the chain armour of our worldliness." Because there has been a progressive attainment of more profound, more exact, more complete views of the ethical and spiritual contents of the Gospel than have ever been prevalent before, the gap between average Christian living and the doctrines preached in our pulpits seems greater than during most of the Christian centuries. Even the charge of being rationalistic does not alarm him, because they do not allow the rational to dethrone the spiritual, and because they believe that all truth is God's truth, all thought is God's thought. All this shows that a very considerable advance is being made among the Baptists, at any rate on the other side of the Atlantic. And on this side, too, there is a corresponding, if not quite so marked, a progress which neither Mr. Spurgeon nor Mr. Urquhart can stop.

"IN the metropolis of Presbyterianism," says an Edinburgh correspondent, "the spirit of Jenny Geddes is by no means altogether extinct, nor, as appears from the following incident, do the imitators of Popery always escape animadversion even when they are content to go their own way, interfering with none. A priest (Scottish Episcopal) was one day observed gathering up his petticoats—a long black garment which looks exactly like a lady's riding-habit (probably the cope)—as he picked his way along the street, when a little message girl happened to pass. She stopped, looked at him with a face of inexpressible astonishment, mingled with some degree of horror, threw up her hands, and exclaimed aloud, 'Lord have mercy on the man!' Nor was this all. As the reverend father proceeded on his way she still gazed after him, and was heard again to give vent to her feelings in the further exclamation, 'O, my!' The incident is narrated here exactly as it occurred, and is perhaps sufficiently expressive. A more skilful story-teller may put to it what embellishments he will."

THE Principal and Professors of Manchester New College have issued a circular drawing the attention of ministers and others to the services now held in connection with the College at No. 90, High-street, Oxford, and suggesting that any students now residing, or about to reside, at the University, to whom these services may be specially welcome, should be made aware of their being held. If any reader knows of such a case, we are sure a note of introduction to Dr. Drummond, as above, will be cordially received.



## SPECIAL ARTICLES.

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## SOME RESULTS OF BIBLICAL CRITICISM.

## VI. "THE LAW OF MOSES" A LATE INVENTION. GENERAL INFERENCES.

One very important result of Biblical criticism, not yet universally conceded, but destined, without doubt, to triumph ultimately, and greatly to modify our conceptions of the Bible and of the history of the Hebrew nation, must here be briefly stated and explained. It is this. *The priestly narrative and legislation of the Pentateuch belong to the latest period of Old Testament history, namely, to the period after the Babylonian Captivity.* In other words, what has been known as the Book of Origins and considered as the prime document (*Grundschrift*) of the Pentateuch was not known in Israel till after the time of Ezra's expedition from Babylon, 458 B.C. The greater part of the Elohist narratives of Genesis, the statistical narratives and elaborate legislation of Leviticus and Numbers, and the parts of Exodus which are most like those, including the last and prevalent form of the Ten Commandments, belong, as a whole, not to the days of Moses and Aaron and Miriam, but to the days of Ezra, more than 800 years after the death of Moses. This is the result to which recent criticism tends, and towards which, by his thorough analysis of the statements of the Pentateuch, Bishop Colenso was unconsciously assisting. From his time it began to be perceived that the statements in the Pentateuch are least historic just when they are most precise, and that both the narrative and the legislation, so thoroughly interwoven in the priestly portions of the Pentateuch, are entirely fictitious. The narratives are not distorted traditions, but inventions; the laws connected therewith were for the most part not edited, but composed in the fifth century B.C. The definite period assigned for this great work is the period between the decree of Cyrus and the first deportation to Jerusalem (Ezra i.), and the journey of Ezra the scribe to Jerusalem (Ezra vii.), that is 538-458 B.C. The steps which have led to this conclusion cannot be here fully indicated, though they have been partly anticipated in previous articles. The impossibility of the details of the narratives, and the impossibility of such laws as we find in the Pentateuch being conceived in the time of Moses were the first circumstances that struck readers. At length it was noted that none of the eighth century prophets—no prophet at all till Malachi (fifth century B.C.)—makes mention of the law of Moses. It was noticed by-and-by that the priestly legislation suggested by the prophet Ezekiel in the last eight chapters of his book do not presuppose the priestly laws of our present Pentateuch, but are rather, compared to the finished system there found, only as a rough sketch compared with a perfect architectural plan. Ezekiel's instructions concerning the consecration of the altar of burnt offerings, the explanation he gives of the difference between the ordinary Levites and the priestly family—the sons of Zadok—various ordinances respecting the dress of the priests, and the sacrifices and festivals, are less complete than we find them in the "Books of Moses"; and the reason is that the priestly legislation there found did not yet exist when in the twenty-fifth year of the Captivity Ezekiel projected his scheme. It is believed, therefore, that the Elohist narrative and legislation of the Pentateuch are in the main the work of the priests who, after Cyrus's decree, did not return to Jerusalem, but exercised themselves in Babylon to guard the faith and worship of the people, and to prepare for the time when all the sons of Israel should worship God more decently and worthily than they had ever done in their own land. When Ezra, therefore, brought "the Book of the Law of Moses which the Lord had commanded to Israel" (Neh. viii.), he did, then and there, introduce the new priestly legislation, just as Hilkiah had introduced the Deuteronomic legislation in the time of Josiah, two centuries earlier. And as the reading of the law was followed by the Passover in Josiah's days, so, when this new legislation was introduced, it was followed by the "Feast of Booths."

The profound difference which this view of the priestly legislation must make in our conception of Israelitish history cannot be realised all at once. We have to think it out gradually. But if the reader will glance through the latter part of Exodus—or, much better, read it carefully verse after verse—with its descriptions of curtains and hangings, boards and bars, candlesticks and lamps and snuffers, mercy seat, cherubim, holy vesture, embroidered linen, and all the multitudinous arrangements for the service of the tabernacle—let him first try to conceive of *Moses* as writing and ordering these endless details at a time when Israelitish civilisation was yet to begin, when all the fighting was yet to be done, when the Israelites were living a wandering, unsettled life, with no possibility of providing or enjoying anything beyond the rudest necessities of life and the crudest and simplest modes of worship. Let him try to think of these minute regulations as an acknowledged standard of law during all the time of the Judges, or even of the monarchy. Lastly, let him consider if

it does not look more possible that all this conception of a luxurious worship in the wilderness is an after ideal, that the tabernacle is modelled from the temple of Solomon, and that the minute legislation had no existence till it was invented as a pattern for later days. It will be found that this last conception is not only possible, but is the only one that can be fitted to the data of known facts. No result of Biblical criticism is more astonishing at first; none is more important or more likely to endure. Meantime it is not contended that *all* the priestly laws were composed at one time. In an article in a Dutch periodical in the year 1870 Dr. Kuenen divided the priestly laws into four periods—1st, from the time of Solomon's temple to the Captivity; 2nd, during the Captivity a system of priestly laws was committed to writing—we find them mainly in Lev. xviii.-xxiii., xxv., xxvi.; 3rd, from 538-458. Then was written the main body of the priestly narrative and legislation; 4th, the period from Ezra's arrival in Judea till the introduction of the complete Mosaic law, i.e., 458-444,—during that time the new legislation had been welded with the old; 5th, from Ezra's time onwards to a period which cannot be definitely marked slight modifications of the law or additions thereto were made as circumstances demanded. Even an expert in Biblical criticism would not pretend to be able to assign every precept to its proper place in one of these five groups. But it may be useful to have such a classification as partly an explanation and partly a modification of the main thesis that the priestly legislation is post-exilic and belongs to the time of Ezra.

With this latest critical result it may be as well to pause awhile. We have spoken continually of Biblical criticism, and yet our sketch has not gone beyond the Pentateuch. But the discoveries connected with the Mosaic legislation do profoundly affect every part of the Bible. As these discoveries have been aided by the historical and prophetic books, so in turn they throw a light upon the latter. The method of classification, which has been so successfully employed upon the Pentateuch, has also been attempted not entirely without success in regard to the Book of Psalms. Concurrently with the discovery of the secret of the Pentateuch, the design and aim of the Books of Chronicles have come to light, and it has been made clearly manifest that where these differ from the Books of Kings they are not historical at all, but written with a view to edification, written to exalt the priesthood and the temple services, and to give a quasi-historical sanction to the priestly legislation.

One cannot be astonished that many people still shrink from a study which is likely to lead them to such conclusions as have been here set down. Nor that others, who perceive clearly the drift of modern criticism, should quote the old maxim, "Let him who observes keep silence." Their idea, if expressed, would be, "We want to teach the people to be just and true, and to fear God; how can we do so if we undermine the authority of the great lesson book?" If the stories with which we have enforced our moral are not true; if the commands we have quoted as divine are human; above all, if the writers of the Old Testament had not what now passes for "common honesty," but attributed to Moses what he never said, and told their story in such a way that we can never trust their bare word, or believe their uncorroborated statement, how can we pretend to use the Scriptures at all for instruction in righteousness, and without them what have we? We may notice that those who speak so are anxious generally not for themselves but for others. They would have no temptation to steal even were it proved that the Ten Commandments were later than Malachi; they would still believe it their highest privilege to do justly, to love mercy, and to walk humbly, even if fully convinced that the first chapter of Genesis is a poem, and the book of Deuteronomy a fraud. Then, it seems, that for them the great fundamental laws of morality and religion are *not* dependent upon a theory of history. Why should they be considered to be so dependent for the "common people?" In truth, they are not. The Ten Words have maintained their place as the acknowledged standard of moral law by reason of their intrinsic worth, and not because God is said to have spoken them, or Moses to have written them. The Mosaic books abound with precepts just as authoritative, as far as origin is concerned, as the Ten Words, precepts attributed to the Almighty through the mediation of Moses, but of whose very existence most people are not aware. They have not the intrinsic worth, they have not the universality of character to fit them for general adoption. Practically both orthodox and heterodox people quietly pass over whatever is not available for modern use in the Scriptures, and its alleged divine authority does not save it. But now that more is known of the history of the Bible need we pass over what is suitable and available? Shall we refuse to read the affectionate exhortations and stirring appeals of the Deuteronomist because he fathered his work upon Moses? Shall we not enjoy the magnificent song in Deuter-



onomy xxxii. all the more now we know that Moses did not make it, and the Most High did not dictate it, and that we may freely blame its fierceness while we admire its imaginative power and fervour?

In truth we cannot refuse to be instructed by the Scriptures. We learned of them before we had any choice. We belong to a Bible-taught race and a Bible-taught nation. Our devout people sing and pray in the language of the Psalms; our reformers quote the language of Israel's prophets almost unconsciously. Our Ritualists have only turned from Israel's prophets to her priests. Our Rationalists quote the example of the king who ground the brazen serpent to powder and pronounced it common brass. The question, therefore, whether prophets and priests who had such undeveloped notions of literary honesty can be of any service to religious people now need not be asked. They are of service, and will continue to be. But that is the right expression. They are to serve us, and we are not to serve and bow down to them. They have taught men much, and are capable of teaching much more. But as certainly they have sometimes misled men and often failed them. We need instruction which they cannot give. For instance, from other teachers and not from them we have learned that there is such a virtue as "literary honesty," that it is a great merit to set down facts exactly as they are, and to let the moral take care of itself, trusting that if we be truthful Heaven will ask no more and will take care of its own cause. It would be wrong to say that no Jewish writer had an inkling of this truth—he was a brave man who wrote the account of Dagon's triumph, 1 Sam. iv. 1-11.—but it is certain that Jewish histories were in general composed upon another principle altogether, that historic truth was abundantly sacrificed in order that the intended lesson might be enforced. In regard, therefore, to moral and spiritual matters, as well as in regard to science, we have to give up the idea of the "sufficiency" of the Scriptures.

They teach us, but not infallibly; they teach us, but not all we want to know. To refuse to listen to them, because they are not all that their enthusiastic worshippers have claimed for them, would be to repeat the error of those who ceased to admire Christ's "gracious words" because they remembered that he was a carpenter. It has pleased the Almighty that man should be the saviour of man, and that those who wish to learn anything of science, morality, or the knowledge of God shall have to do so from men and books that are manifestly imperfect. To rebel against this is at once absurd and ungrateful. To accept all that the Bible can teach us, or all that we are capable of learning from it, gratefully; to turn to other sources for that which it cannot supply, to believe boldly that the light which lighteth every man that cometh into the world has not been entirely withheld from ourselves also, and that we may trust our own reason and conscience—this is to use the Bible in a spirit at once manly and reverent.

NOTE.—The discerning reader will have perceived that the writer of these papers makes no claim to originality, and has attempted no greater task than to summarise for the uninitiated some of the more important conclusions of the ablest Biblical critics. The importance of the results to the better understanding of the weakness of the orthodox theology will be pointed out in another article. The following list of passages from the book of Genesis, which are almost unanimously ascribed to the "First Elohist," is taken from "Les Sources du Pentateuque," by Alexandre Westphal, to which, as the learned reader will perceive, the writer has been much indebted. Other sources have been referred to which need not be more definitely named. Knappert's little book on "The Religion of Israel," and Clodd's sketch of "Israelitish History" (Part I. of "Jesus of Nazareth") are cheap little books, which will help the learner who is longing for a rational account of Old Testament history and literature.

Passages in Genesis belonging to the First Elohist:—i. 1-ii. 4a; v. 1-28, 30-32; vi. 9-22; vii. (in part); viii. (in part); ix. 1-17, 28, 29; x. 1-7, 13-32; xi. 10-27, 31, 32; xii. 4b, 5; xiii. 6-11b, 12a; xvi. 1-3, 15, 16; xvii.; xix. 29; xxi. 2b-5; xxiii. 1-20; xxv. 7-20, 26b; xxvi. 34, 35; xxvii. 46; xxviii. 1-9; xxxi. 18; xxxv. 9-15, 22b-29; xxxvi. 6-8, 40-43; xxxvii. 1, 2a (and perhaps other verses); xli. 6-27; xlvii. 7-11, 27, 28; xlviii. 3-6; xlix. 29-33; l. 12, 13. J. R.

### SUNDAYS ABROAD.—III.

BY THE REV. W. HARRISON.

When another Sunday came round we found ourselves many miles away, and in a very different place. It was the small mountain village of Glion. It stands on the shoulder of a mountain, just 1,000 feet above Montreux, on Lake Geneva. It is reached by a curious railway, which ascends so steeply that to go up by it is like going in a balloon. There are two carriages connected by a rope, and each carriage has a water tank attached to the bottom of it. The tank of the top carriage is filled with water, and the weight pushes it down and draws the other up; then the speed is regulated by a brake. There is a story told of an American lady who took great interest in

this railway. She went to the guard and asked him to tell her how the whole thing was managed. She asked, "Suppose the rope broke, what would hinder the carriages rushing down full speed?" "Oh," he said, "we should put on the brake; we have very strong brakes." "But," she asked, "suppose the brakes were to give way, where should I be then?" As she was a stranger to him, and he did not wish to give a positive opinion, he replied, "Oh, Madame, that depends on the life you are living now!"

Well, Glion stands on the green shoulder of this hill, backed up by high mountains. Below it, 1,000 feet, is Lake Geneva, forty-five miles in length. Below us on the left is the picturesque castle of Chillon, the scene of such cruelty in ancient times; and on the right, on the edge of the Lake, a panorama of towns and villages as far as the eye can reach. On the opposite side of the Lake is a range of high dark mountains, the summits tipped with snow, the opening of the broad flat valley of the Rhone, and the snow-capped Dent du Midi, 10,500 feet high. It is a beautiful picture at all times, but especially in the mornings and evenings.

Well, in Glion a little English church has been erected for the accommodation of the visitors to the three hotels. It was a calm, bright, sunny morning. The sky a spotless blue, and the air crisp and cool, and without a speck of smoke. It was a morning, and a place to inspire a man to speak some helpful inspiring words. But alas! we did not have them. We had two clergymen, one of them a canon of the Church of England. They neither of them, I am sorry to say, knew how to read, and both of them seemed ashamed of looking the congregation in the face, for not once during the whole service did they raise their eyes from their books. The canon was the preacher. The beauties of the place, the solemn grandeur of the mountains, the calm placid glassy lake, the rich vegetation by which we were surrounded, even the fact that we were English-speaking people in a foreign land, none of these things seemed to touch the preacher's soul and yet they were the things which were uppermost in one mind at least. Instead of that we had a discourse on the miraculous draught of fishes (which he would not have explained by natural causes), which, with a large number of scripture references, in which chapter and verse were given and the words read, only occupied about fourteen minutes. In the afternoon we had a short walk through a beautiful valley among the walnut, chesnut, and pine trees, with the lake continually in view simmering in the sun, and we felt that these things were telling us more of God than the preacher of the morning knew.

We spent another Sunday in this little heaven below, and we went to church again; we had another clergyman who read the service in such a natural tone of voice that it was really enjoyable. But alas! for the sermon. The preacher reminded us of the small amount of information the Bible gives about Heaven; but from what little it does tell we learn that innumerable numbers of people will be gathered there; they will be of divers colours and of all languages and nations. The confusion caused by the Tower of Babel was rectified by Pentecost. He reminded us that one-half the children born into the world die in infancy, and that it was a blessing they did die, for they all went to heaven. We learnt that the position of the redeemed would be *before* the throne. He laid great stress on this. The angels would duly be ranged on each side, which was not such an honourable position as in front. The reason of this inferior position assigned to the angels was that they had never fallen, consequently had never been redeemed by having blood shed for them. The dress of the redeemed would be white, and they would bear palms in their hands. Sometimes in church they saw a surpliced clergy and choir, but in heaven the whole congregation would wear surplices as well. On earth surplices got dirty and had to be washed, but the surplices worn in heaven would never get dirty, because they had been made white once for all in the blood of the Lamb. And more of the same sort. But is not this enough?

THE LATE MISS KELL, whose death we regret to announce this week, will be remembered by some of our older readers as the daughter of the late Rev. Robert Kell, formerly minister of the Old Meeting, Birmingham, and sister of the late Rev. Edmund Kell of Southampton.

ESSEX HALL LECTURES.—On the 8th inst. a lecture was delivered by Mr. T. Locke Worthington, A.R.I.B.A., on "The Housing of the Poor in London." The lecturer stated that upwards of forty commercial and other agencies are now engaged in improving the dwellings of the weekly wage-earning classes in London more or less on the lines laid down in the recommendations adopted in 1873 by the C.O.S. before the passing of the Artisans' Dwellings Act of 1875. If the existing laws were enforced he believed a vast improvement would soon be realised, and in the course of the lecture he showed diagrams illustrating new forms of dwellings intermediate between the block and cottage systems. Alderman S. S. Tayler presided.



## CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as guarantee of good faith.)

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## THE SOUTH-EASTERN PROVINCIAL ASSEMBLY.

SIR,—Everyone must agree that any organisation adapted to attain the results contemplated by the promoters of the South-Eastern Provincial Assembly would be most worthy of support, and it is with regret I come to the conclusion, from a perusal of your report of its recent proceedings, not only that the means adopted are wholly inadequate to the objects in view, but that they are quite open to be used for other objects, which to some of the members of the Assembly would be objectionable instead of desirable.

Few persons, perhaps, will have noticed that the Hastings congregation (to which I belong) is not included amongst those constituting the Assembly, but equally few probably will have failed to observe that the Croydon congregation is as conspicuous by its absence from the list—and the more so from the fact that its minister (the Rev. C. J. Street) is one of those specially named as members.

As it may be useful that the reasons which have led any congregations to hold aloof should be made public I shall be glad if you will allow me to state in your columns what those reasons were in the case of Hastings, and I hope some one will then be induced to do the like with regard to Croydon. Let me then quote from a letter which we sent to be read at the preliminary meeting held in May last :—

"What is the new Assembly for? Will it tend to deepen the spiritual life and strengthen the influence of the churches amalgamated? Will it tend to bind them together in bonds of fellowship and mutual help? Will it tend to develop Sunday-school work? Will it meet the acknowledged evil attending admission to our pulpits? Will it improve the position of the pastorate? These being some of the objects sought, are points to which we think the attention of the Assembly should be directed. If this is not cared for, will the proposed Assembly be anything more than a body meeting once a year for discussion?"

"We would also respectfully call attention to the great need of safe-guarding the new Assembly from an evil which many of us feel to be not a small one. It must be evident that our churches are considerably divided upon many political and social matters. It is not necessary that, as a denomination, we should all think alike as to them. Our theological bond is but loose; much less should uniformity be expected from the questions referred to. As a matter of fact, we are not all like-minded with regard, for example, to Disestablishment, the Education Question, the Blasphemy Laws, or Home Rule; and we feel that the new Association ought not to be used for discussion or action with regard to matters not within the religious purposes which should be the bond of our union.

"There has been but little ingenuity needed, we fear, to work mischief in some of our denominational organisations, although not always taking the same course. Unitarians are amongst the most public spirited of citizens, as is amply shown throughout the country, and no fear need be entertained that they will fail to carry their religion into public affairs according to their several views as occasions arise. But, in the name of liberty and fairness, we plead for the right of each to take his own line of action, and not to have his views and position misrepresented by the vote even of a majority to outside matters; and we should much regret if the new organisation were to be turned into a political caucus, and used by a section for its own purposes. This possible abuse, we hope, will be carefully provided against."

On being invited to send delegates to the meetings of the 23rd ult we wrote that we had resolved not to do so, and after referring to our previous letter, added :—

"If the new Provincial Assembly should really meet the great admitted evils connected with our Churches, as was at least attempted to be done by the Scheme of Dr. Martineau, we shall sincerely welcome it, but until we see whether this is the case and what shape the constitution of the Assembly takes, and especially what guarantees (if any) there may be against the possible abuses we have respectfully drawn attention to, we prefer to stand aside and not take the responsibility of membership."

And now for some remarks suggested by your report of the recent meetings. I look in vain through the Rules forming the constitution of the Assembly for any statement of its objects. The first Rule gives it a name; the second specifies of whom the Assembly shall consist; the third states when it shall hold its Annual Meeting, and that the proceedings of such meeting "shall include . . . the Annual Business Meeting," but what its "business" is to be is left a perfectly open question, so that it may include anything whatever that a majority chooses.

Then Rule 4 provides for the election of a Committee "to manage the affairs and funds of the Assembly," but it nowhere appears how

the Assembly is ever to become possessed of any funds for the Committee to manage.

Mr. Nettlefold, as Chairman of the Business Meeting, said :—"The Assembly would seek to support and strengthen all congregations needing such support in the province. Every worker in the humblest country congregation would feel himself a member of a large and influential body, whose assistance he might rely upon in his work." Let me ask, in all seriousness, how it will be possible for this support and assistance to be given by an organisation which, while giving its Committee authority to manage its funds, makes no provision for raising any such funds?

Then, in reference to the Education Question, Mr. Nettlefold observed "he had no doubt the Assembly would take any steps rendered necessary by particular cases of infringement of the law." To do this would probably be attended with considerable expense; and again I ask, how are these to be met? And not only so, but could it fairly be said that in taking the "steps rendered necessary" by such cases the Assembly would be keeping within the limits of its proper "Business," or the Committee be only managing "the affairs" of the Assembly? For it should be borne in mind that, as is mentioned in our first letter above quoted, the Education Question is one of those on which "we are not all like-minded."

Coming to the public meeting of last week, I find the chairman, Dr. Odgers, after mentioning that the Assembly had been duly constituted, added, "Its work was not yet very clearly defined." He might very correctly have said it was not defined at all, but he went on, "The country congregations needed help, and here was an organisation which would be able to provide that help." Will he kindly tell us how it would be able to do so?

In conclusion, may I suggest that the Committee should make it their first case to draw up a statement of the objects of the Assembly so formed as to allow it full scope for remedying the "admitted evils connected with our Churches," but at the same time, as far as possible, prevent "the possibility of its being turned to abuse and working mischief," and then call a special meeting under Rule 7 to get such statement adopted as part of the constitution?

I write not in any spirit of hostility to the Assembly, but in the hope that what I have said may tend to put it on a more generally satisfactory footing, and lead to accessions to the number of its members.

St. Leonards, Nov. 2.

C. J. G. ELOART.

## PRIESTS OR TEACHERS?

SIR,—On more than one occasion, in public, I have entreated those who are about to build or alter chapels to reflect very seriously before they put David into Saul's armour, by committing a Unitarian congregation to Gothic architecture, or chancel, and a box in the corner. We want the opposite of these—we want everything that will suggest simplicity, homeliness, sociability, humanity, directness. But I have set out, not to argue on my own account, but to ask the attention of your readers to a somewhat remarkable Paper read by a good Churchman at a late "Church Association" meeting here. It is most instructive. He said :—"In referring to the drawbacks and dangers connected with church architecture, we may assign the highest place—and a very bad eminence it is—to that portion of a church which goes by the name of 'chancel.' It is situate at the east of the nave, or main body of the church, from which it is always separated by steps, and often by an elaborate screen of stone, or wood, or iron, as the case might be. It existed for the clergy alone! If it could speak it would say to the nave, 'I am holier than thou!' Here priestcraft makes its costly nest and lifts up its haughty head. As the natural upshot of all this, we must, of course, prepare for the general adoption of musical services with a long farewell to all true devotional feeling; for where is the humble Christian or penitent sinner who would supplicate mercy in a tune, or partake of the Lord's Supper to the accompaniment of 'the pealing organ?' Then when we come to preaching—an evangelic minister's most precious privilege—we find the sermons in most ritualistic churches cut down to ten or a dozen minutes; and quite enough too of such wretched fare as is usually provided. In fact, there is an end of gospel preaching, properly so-called, and thus they are confronted by another peril for which ecclesiastical architecture must be held accountable."

So, then, while some sensible Churchmen are finding out their impediments, we, who are free, are frequently found putting our feet into the fetters! If our people will only reflect upon our objects, and upon that for which we really stand, they will cease to mimic the "Church;" they will stand on their own feet, keep to simplicities, cultivate the social element, and ask the teacher to come out of his chancel, or his box in the corner, and look them in the face like a man.

J. PAGE HOPPS.

Leicester, Nov. 12.



## OBITUARY.

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## MR. JOHN PEACOCK, MANCHESTER.

IN the course of the last few weeks the congregation of Cross-street Chapel have had to lament the deaths of members of several families worshipping there. Very recently Mrs. Blackley, wife of Dr. Blackley, one of the trustees, passed away, to the great regret of her fellow worshippers. For the greater part of her life she had been most exemplary in her attendance, although she had much to make it difficult. She and her respected husband were called upon to endure great domestic afflictions; first, the loss of a promising son just as he was entering on man's estate, and then a very dear daughter, who was her mother's constant companion. But with true Christian fortitude she continued to bear her part in the congregation; and, indeed, her disposition towards others seemed sweeter, and her interest in them greater than before. Her kindly unobtrusive presence is now much missed, and great sympathy is felt for her much respected husband. A week or two after she passed away the congregation learned, on the Sunday morning, with great pain, that another family, that of Mr. R. D. Darbishire, had been plunged into grief by the receipt of a telegram stating that his only son had died in Florida. The deceased's parents had not heard he was ill; they had only just received a letter, which showed he was well, and his sudden decease was a great shock to them, and much sympathy was expressed as the sad and startling news was whispered round after the close of service. One of those to share in that sympathy was Mr. John Peacock, secretary to the trustees and treasurer of the chapel; and the more so as he some years since lost his only child and greatest treasure, a young lady of twenty-three years of age. Little did anyone then think, as he spoke in his kindly way to several in the chapel yard, looking, as he did, likely for many more years of life, that within less than three days he would be no more; but on Wednesday morning week the sad intelligence spread fast through the town that Mr. Peacock was dead; and very general and wide spread was the regret amongst all classes; for he was known and honoured by a very large circle, embracing people of all ranks. An attack of apoplexy late on Tuesday night was followed by death within about twelve hours. The local Press gave expression to the sense of loss sustained, and the respect of the community and the sorrow of many friends in the congregation and outside of it was manifested in a most unusual degree. Very deep sympathy was everywhere felt for his sorrowing widow, who had first been bereft of one and now of another who had been objects of a very devoted life. Mr. Peacock was for more than twenty years the legal adviser, the wise counsellor, the most active member of the trustees. His interest in the welfare of the congregation was unabated through all changes which have occurred in this city chapel. He was a generous giver and cheerful helper. His loss will be greatly felt. But not only was he regarded as a personal friend by his fellow-worshippers; his aid and purse were ever ready to relieve distress by effort and by money. His gifts were many and secret. His judicious advice, his active intervention, his great personal influence were freely given to very many in need. Much professional aid was rendered gratuitously, and many persons assembled round his grave to mourn for "the best friend they ever had." The *Manchester Examiner* says of him:—"In his profession he was known as a man of sterling integrity and a wise adviser." The funeral took place on Monday last at the Salford Borough Cemetery, where a very large gathering of persons of all classes testified their regret; indeed, the chapel was not sufficient for all to share in the first part of the service. The grave was carpeted with beautiful green-ouse mosses and ferns, which clothed the four sides and bottom, and flowers were tastefully arranged amidst the fronds. Sixty wreaths and crosses were sent by friends, and several persons were present from a distance—in one case from London. The whole chapel committee went to the cemetery, and deputations attended from one or two societies with which the deceased was connected.

The funeral service was read by the Rev. S. A. Steinthal, who said that from many years' friendship with the deceased he knew how warm his heart always beat for all his friends, and how quick his sympathies shared with them alike their sorrows and their joys. Often he had been in secret a helper of the poor and of the fatherless, and often had he made the widow's heart sing with joy, for he delighted in doing good in secret; and he strove not to let the left hand know what the right hand was doing. He made no pretence to outward benevolence or activity, but he unostentatiously did good, and found delight in helping where help was most needed."

The *Manchester Guardian*, in an obituary notice, says:—Mr. Peacock was son of Mr. James Peacock, of Salford, where he was born in March, 1826. Early in life he entered the offices of Mr.

Wooley Foster, solicitor, in the same building in Cross-street which he occupied of late years himself. The firm afterwards became Foster and Churchill, afterwards Foster, Churchill, and Peacock, and finally John Peacock. He was admitted to practise in 1860; but previously, during the railway mania, he had taken an active part in the legal business connected with the formation of certain parts of the London and North-Western and other important lines in various parts of the kingdom. In his profession no man was more deeply respected, alike by his legal brethren and his clients.

## MR. SAMUEL FIELDEN, OF TODMORDEN.

WE regret to announce the death, which took place on Saturday, the 9th inst., at his residence, Centre Vale, Todmorden, of Mr. Samuel Fielden, senior partner of the firm of Messrs. Fielden Brothers, of Todmorden and Manchester. Mr. Fielden was the eldest son of Mr. John Fielden, the famous factory operative champion, some time the colleague of William Cobbett as Parliamentary representative of Oldham. He was born at Dawson Weir, Todmorden, on Jan. 21, 1816. From an early age he resided with his uncle Thomas at Crumpsall, and while there went to a school conducted by Mr. John Huthersall, on the south side of Ardwick-green—a school afterwards conducted by Mr. William Giles, the first schoolmaster of Charles Dickens. Mr. Fielden completed his education at Geneva, and commenced his commercial career in the Waterside Mills at Todmorden. He showed at the outset all the native capacity for business which had characterised the Fielden family for more than half a century before. As an illustration of the confidence reposed in him by his father and his uncle, it may be mentioned that about the "darkest days"—some time in the forties—of the Lancashire and Yorkshire Railway, John and Thomas Fielden (who ranked amongst the largest shareholders in the undertaking), with some other shareholders, came to the conclusion that he should be placed on the board of directors. The result was that he was elected a director (we believe at the time of his death he was the oldest director on the Board), and to his tremendous application and great business capacity many attribute the success of the company in surmounting the difficulties which then beset them. On the death of his father, in 1849, and of his uncle James, in 1852, there was only one of the original "Fielden Brothers" left—Mr. Thomas Fielden, who, with John Fielden's three sons, Samuel, John (of Dobroyd Castle), and the late Joshua Fielden (of Nutfield Priory, Surrey, some years Conservative M.P. for the Eastern division of the West Riding), formed the firm until 1869, when Mr. Thomas Fielden passed away. From 1870 until within a very recent period the great concern has practically been under the sole direction of Mr. Samuel Fielden. How ably that work has been carried out is set forth in the simple fact that the firm of which Mr. Fielden was the head, after more than a century's sunshine and storm, still ranks among the foremost and most prosperous in the cotton industry of the world.

The Fielden family, of whom the deceased gentleman, at the time of his death, was the head, have a notable history. They trace an unbroken descent from one Nicholas Fielden, who lived in the time of the first Stuart king, and held a farm at Inchfield, in Walsden, under a deed dated 1612. Nicholas was of the yeoman class, and yeomen the Fieldens remained down to the concluding years of the eighteenth century. The family farmed the not too fruitful land on the hills around Todmorden, where, in 1782, the foundation of the family's cotton business was laid by Joshua Fielden, grandfather of Samuel, and father of John, to whose public spirit and beneficence the town of Todmorden owes many most valuable improvements. The firm deserves special commendation for the manner in which they kept their employés at work reclaiming waste land, &c., during the "Cotton Famine." For nine months they closed their works, but during the whole period most generously cared for the 2,000 operatives in their employ. Once a week the doors of the mills were unlocked, the hands were engaged in cleaning the silent machinery, and for this slight service they received half the wages to which a full week's work would have entitled them. The liberality of the firm was widespread and discriminating. They largely assisted the Owens College, the London University, the Unitarian Home Missionary Board, the Manchester Warehousemen and Clerks' Schools, the National Lifeboat Institution, the Railway Orphanage, and many other deserving institutions. They presented to the town, at a cost of £54,000, a handsome Town Hall. Almost as costly (£44,000) was the building and endowment of a beautiful Unitarian Church, in whose graveyard lie buried the remains of one of the brothers (Mr. Joshua Fielden).

Individually Mr. Samuel Fielden effected a great public improvement in that portion of Todmorden known as the Burnley Valley. The sluggish waters of a stream which runs through the valley were in the habit, more than ten years ago, of overflowing their banks, flooding the low-lying land adjoining, doing immense damage, and



causing not a little danger. Mr. Fielden caused the bed of the stream to be lowered for more than a mile, and effectually prevented the recurrence of the disasters. In numerous other ways, personally and conjointly with his brothers, he benefited the community amongst whom he lived, and won their respect and regard. At the same time he inherited a good share of the dogged nature which characterised his distinguished father, and on several occasions found himself at cross purposes with the local governing body. He was a magistrate for the counties of Lancaster and York, but took practically no share in the discharge of the duties of the magisterial office, and, we understand, never troubled to qualify for a seat on the Yorkshire bench.

In educational matters he always strongly advocated the study of modern languages, and with this end in view founded scholarships or prizes in connection with the London University. One of his last acts was the donation of £500 to the Lower Mosley-street School Fund. In times of danger his pluck and prowess were readily to the front. On one occasion, visiting the Shetlands, a frightful storm came on, endangering the lives of several fishermen who had gone out. He hastened to the beach, got some men together, put out a boat, and was the means of rescuing several of those who were given up as lost. As a "thanks offering" he presented £500 to the Shetlanders towards providing them with a lifeboat, which, he insisted, must neither bear his name nor point in any way to the donor. Mr. Fielden took little part in politics or public life of any kind. In fact, we believe the only time when he came very prominently before the public was during the serious mechanics' strike, or rather master mechanics' lock-out, in January, 1852, when upon being asked by the "locked out" artisans "to aid them in arranging the existing dispute," he addressed a powerful letter to the *Times*, in which he warmly espoused the cause of the men and denounced the conduct of the masters as "the most signal instance of ruthless vengeance that has yet characterised the wars of capital against humanity."

Of the older branch of the family the only surviving member is Mr. John Fielden, of Dobroyd Castle. Mr. Joshua Fielden left a numerous family. His eldest son, Mr. Thomas Fielden, represents Middleton division in Parliament. Mr. Samuel Fielden married Miss Yates, of Liverpool (aunt to Mr. Yates Thompson), by whom he leaves one son—Mr. John Ashton Fielden. The funeral took place at Todmorden on Wednesday, the Rev. S. A. Steinthal officiating. The Rev. J. T. Marriott will conduct service on Sunday morning.

MANUAL TRAINING has recently been occupying the serious attention of educationalists, and probably no one has made a more careful study of the subject than Mr. George Ricks, B.S.C., the senior senior inspector of schools, under the London School Board. He has published two interesting and instructive volumes on "Hand and Eye Training," and our readers will have an opportunity, as will be seen from our Advertising columns, of hearing him expound his views at Essex Hall next Friday evening, Nov. 22nd, at eight o'clock. Parents, day and Sunday-school teachers, and all who are interested in the education of children, will find it profitable to attend.

PARIS EXCURSIONS.—Miss M. L. Tagart writes:—"Allow me through the medium of your paper to express my thanks to the kind donors of the handsome black and grey clock which I have just received from Mlle. Albites. The simple inscription pleased me much:—'Souvenir de l'Exposition, Paris. L. T. 1889.' As I look upon its face I shall be reminded of the kind words and happy faces of those who joined in the excursions; but I did not need this charming souvenir to assure me of the recognition of the time and thought I had given to making the arrangements. I feel that the success of the expeditions was due no less to the generous hospitality of Mlle. Albites and Mlle. Fleur than to the unselfish efforts of the conductors, and to the harmonious spirit that prevailed among the members of the Pink Parties. To my known and unknown correspondents I must again tender my hearty thanks."

At the Liverpool Diocesan meeting on Wednesday week the subject of Sunday Observance was discussed. The Rev. W. H. Woodward, vicar of St. George's, Everton, maintained that Christians of the present day were not bound in any way to accept Old Testament teaching regarding Sunday observance. If he had to choose between the writer of Genesis and Paul he should certainly choose Paul. These ideas of Sabbath observance he ascribed to the Puritanical revival of the sixteenth and seventeenth centuries, and he refused to accept it as binding upon the Catholic Church at all. They must remove the question from the basis of authority to that of expediency—(cries of "Oh, no"). He considered it quite out of date to quote the first and second chapter of Genesis as being a historical record of actual events which gave us a distinct and actual authority. He believed, at the same time, that Sunday was not properly kept by Churchmen until they had attended a celebration of the Holy Communion.

## ARTICLES IN THE REVIEWS.

WE have only space enough to name here the most important articles in this month's Reviews. Beginning with the *Westminster*, we find a very useful summing-up of the "Present Position of the Education Question," which readers will do well to mark; and the speculative side of religion is affected by a clever but shallow "materialistic" article on the "Natural Evolution of Man," by A. Dewar. The *Contemporary* is especially noticeable for its articles by Mrs. Reaney, on "Tram-men's Grievances," and by the Dean of Wells, on "Christianity and Socialism." Principal Fairbairn's inaugural address at the opening of Mansfield will bear re-perusal by those who have seen it before, and those who have not done so should seize this opportunity. Sir W. W. Hunter gives the first instalment of a curious Indian missionary story, vividly presenting the actualities of missionary life. Mons. G. Monod's article on the French Elections is another contribution of peculiar interest to his fellow-liberals in politics and in religion. The *Nineteenth Century* contains articles on the "New Trades Unionism," by Frederic Harrison (optimist but suggestive). "The New Tories," by the Duke of Marlborough, in which his Grace makes the ungracious remark that political parties are now practically attending the "lying-in-state" of a great Parliamentary statesman; and the "New National Party," by Mr. Montague Crackanthorpe. Mr. Norman Lockyer gives the public at large what he has already presented to the scientific public in his article on the "History of a Star;" and Mr. Robert Giffen deals with economic science in a weighty contribution entitled "A Problem in Money." Mr. G. H. Stutfield's article on "Modern Gambling and Gambling Laws" deals with a very practical evil. The two articles of a theological interest are Mr. Rodley's interesting statement concerning Roman Catholicism in America, and Mr. Gladstone's reply to criticisms on a former paper concerning the settlement of the Anglican Church.

The *New Review* this month is readable rather than seriously important; a reply to "Outidanos" on Italy's place in the Triple Alliance, an instalment by M. Pasteur on "Rabies" (blood-curdling enough), and a Paper by Mr. S. Evershed on suburban allotments being the more considerable contents. An anonymous study of Mr. Balfour is attractive reading, as is Mr. A. Birrell's article on "Loyalty, Old and New." South Londoners will best appreciate Mr. W. M. Acworth's exposure of the defects of the Southern railway systems.

Our *Unitarian Faith* is the title of a neat little volume just issued by the Sunday School Association. It is from the pen of the Rev. J. T. Marriott, of Manchester, who published a similar volume some years ago, the title being the same, with the addition of the words "for young people." The older book being now sold out, Mr. Marriott has rewritten it, but has preserved the same general plan, and utilised much of the same matter. There are six chapters, dealing respectively with the following subjects:—(1) Is the doctrine of the Trinity taught in the New Testament? (2) How did Christians come to believe in the Trinity? (3) Concerning Jesus Christ and the way of Salvation; (4) A Unitarian view of the Bible; (5) the Unitarian inheritance; (6) Further observations on Unitarian doctrine. We believe the book will again prove of great value, not only to young people, but also to inquirers of all ages, especially those who have little time to give to theological studies, but who are anxious to know what Unitarianism means. We can confidently recommend it. (Essex Hall, 1s.)

THE Rev. W. Copeland Bowie, who is happily much better, has gone to Ramsgate for change of air.

THE *British Weekly* hopes yet to see Mr. Bradlaugh "within the Christian fold," and says he once acknowledged he had been "almost persuaded" by a sermon of the Rev. Arthur Mursell.

THE EDINBURGH REPORT.—We are desired by the President of the British and Foreign Association, Mr. T. Chatfield Clarke, to correct this report (see our last week's issue) by the substitution in his speech of the name of "Robert Aspland" for that of "Robert Erskine."

"ESSEX HALL HYMN AND TUNE BOOK."—We learn that the first edition of this has been all sold, and the second edition will be ready in a week or so. We are requested to add that the price of the book on Father Damien is 1s. 6d., not 1s., as stated in our note last week.

THE DUTCH PROTESTANTENBOND.—This union of Liberal Protestants of Holland held its annual meetings on the 22nd and 23rd ult. at Deventer. The British and Foreign Unitarian Association, in response to invitation, was represented at the "Protestantendag," as the assembly is called, by the Rev. R. Travers Herford, B.A., of Stand, who studied (while Hibbert scholar) for some time at Leyden, and who was cordially received. The French Liberals were also represented by Pasteur Picard, of the Walloon Church at Dordrecht. Good attendances are reported, and although no striking advances have been made during the year a healthy hopefulness characterised the Dutch churches. Professor Tiele presided.



# The Inquirer.

*A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.*

ESTABLISHED 1842.

LONDON, NOVEMBER 16, 1889.

## DR. EDWIN HATCH.

THE death, at a comparatively early age, of Dr. EDWIN HATCH removes from the services of the broader theology one whom it can ill spare. The list of brilliant University successes which he attained testify to his high ability and diligence; and the books which he had already published are of inestimable value not only to the professed theologian, but also to those for whom the theology of the schools has ordinarily but little attraction. His recognised authority as an expert in the literature of the early ages of Christianity secured for him repeated appointments as lecturer under the most important trusts in this country. His course upon "Greek influences," delivered under the auspices of the Hibbert Trustees last year, will be well remembered by many of our readers, as well as his earlier Bampton Lectures on "The Organisation of the Early Christian Churches." In the titles of these works, as also in that upon "The Growth of the Institutions," published two years ago, the reader has sufficient indication of the branch of study which the late Reader of Ecclesiastical History to the University of Oxford had especially made his own. The open-mindedness with which he pursued his investigations, and the candour with which he announced his conclusions, can be best appreciated by those who are not only acquainted in some degree with the extremely perplexing controversies that darken the study of the beginnings of Christian theology and discipline, but who are able somewhat to understand the temper of those who, having been brought up under the protection of the Episcopal Church, are loth to abandon its uses, while they fully admit its historical defects.

Dr. HATCH belonged to that group of scholars whose patient labours will undoubtedly do as much to "broaden" the Church of England as the more noticeable utterances of eloquent divines like the late Dean STANLEY. While leaders of the latter type plead in public for a larger tolerance, the unobtrusive toil of the student is busy about the very basis upon which rest the pretensions to spiritual monopoly; and as he clears away the dust and rubbish which insecurely prop the tottering edifice, he is preparing for a demonstration such as cannot be set aside as being of the nature of a "sentiment." Two sections of workers are thus employed. Of the "results" that have rewarded the researches of one section our columns have given recently some specimens, which we are glad to learn have not been unappreciated. The basis of the world-theory which is set forth in the current theology has been shown to be utterly inadequate to sustain the weight of doctrine imposed upon it. The Old Testament, in short, has been decomposed, only to recombine in the much larger setting of natural world-wide developments. In a similar way the claims of the Christian hierarchy stand for question; and despite the special pleading of the sacerdotalists in the Churches, Roman or Anglican, as the case may be, there is no doubt as to the final issue. When the story of the second century of Christendom is fully written the champions of the authoritative function of the Church will be as little to be congratulated as one who, in the face of modern investigation of the Pentateuch, should claim to have found Eder.

It is immensely important that Protestants should keenly attend to the labours of such students as the scholar whose death we lament. Already the results of criticism respecting the Old Testament are being accepted by many of the younger and by some of the older orthodox preachers. When the process of analysis is complete, and those whose fathers were strengthened by the feeling that they had in hand a Book which could not err have to face the full facts concerning its composition and transmission, there may too easily supervene a feeling of that dismay which assists the cause of authority. We have to show that the pretensions of Christian Priesthood are as hollow as the theory of an Infallible Bible is absurd. The soul must dare to stand alone with God, accepting, indeed, all helps and inspirations from those who frankly say as men, "Thus we too felt or feel; thus we too concluded or conclude"; but refusing the aid that comes in the guise of unwarrantable dictation to the minds that should be free.

## WHAT THE ASSOCIATION OUGHT TO BECOME.

LAST SUNDAY was "Association Sunday," being at least so-called by the members of a large section of the churches usually styled Unitarian. Not all these churches make collections on behalf of the British and Foreign Unitarian Association, and of those that do, some choose other seasons for their efforts. But there is so much agreement on the desirability of the collections being made that we are led to wish for more, and that *all* the congregations who sympathise with that undefined but not incomprehensible thing known as Unitarian Christianity should express their sympathy in a practical way, by supporting the oldest and most influential society identified with its propagation in this country.

It should be fully understood that the Association is an association of individuals, not a union of Churches. The latter may be a desirable thing, though the cold welcome afforded to Dr. MARTINEAU's proposals in this direction would indicate that ecclesiastical affinities are not strong among Unitarians. They evidently believe in the unfettered self-government of every congregation. But this belief does not affect the constitution of the Association. Members are free to join and free to leave it without impairing their position as regards any congregation with which they are connected. They are also free to accept for themselves whatever definition of Unitarian Christianity commends itself to their judgment. If they are in sympathy with the work of propagating such religious ideas as are covered by these terms, the Association asks no questions, but invites their cordial co-operation. Nothing can be farther from the intention of its founders, nothing would be more absurd in its present members than the notion of imposing a creed or exacting a test from anybody. Of course, if a man cannot honestly call himself a Unitarian, or if so, cannot honestly bring himself within the lines of historic Christian development, he may feel it his duty to retire; but no one can compel him to do so.

One thing, however, he must do. He is free from doctrinal test, and no one exacts subscription to creeds or articles of him; but he must subscribe cash. The amount of the subscription is left unnamed—we had almost said, quixotically unnamed. "Whosoever will" is the order of the day. Wherever there are Unitarians, men or women, who feel that the religious ideas which relieve and strengthen and bless their own lives are capable of similarly benefiting others, there are possible members of the Association. By themselves they can do little or much; but united in one solid phalanx they can do immensely more. The unity of Unitarians is now to be put to the test. Do they believe in their gospel so far as to wish to send it to the dwellers in the slums, in remote country villages, in whole counties as yet without a centre of Unitarian teaching? Let them combine. Let the wealthy, since the scheme proposed by Dr. MARTINEAU for the maintenance of the poorer congregations has dropped, make more use than ever of this long-existing instrument, for the work needs fuel rather than new mechanism. Few, even among the members of the Association, realise how paralysed the work of many of our Churches would be were its aid withdrawn. If rich and poor will now alike combine, the former sending good, handsome cheques, and the latter what they can afford, for the cause, there can be no doubt that the work of propagating Unitarianism will thrive as it has never done hitherto.

Perhaps it may be well to add one word as to the administration of the funds of the Association. The necessity for frequent meetings—and those often long and arduous meetings—naturally renders the attendance at its Committees of members from a distance almost impossible. But practically an enormous share in its work is done by the local associations in various parts of the country, who make their recommendations for aid, and to whom substantial sums are annually voted from the Central Committee. Thus the Association serves to link together all or most of the active energies of Unitarianism in this country. It stimulates local effort by counsels gathered from national experience. It has done invaluable service in the cause of liberal religion in the past. It will do still more in the future if it becomes, as it ought to become, the society into which the many thousands of Unitarians who now exist in comparative isolation all over the country shall feel themselves naturally drawn for united work. Why should we not have an Association in this country like the Protestantenbond of Holland, at least as to the number of persons enrolled as members? Upwards of 15,000 persons are claimed as members of the "Bond" of Dutch liberals, and that number might be soon equalled by the Association, if the Unitarians of this country would set themselves to work to remove the reproach of a tendency to want of cohesion and lack of sympathy which popularly attaches to the faith that commends itself to their hearts and consciences.



## NOTES AND NEWS.

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A MOVEMENT is on foot to establish a Unitarian Church at Ostend. The *British Weekly* understands that Dr. Joseph Parker is to be Chairman of the Congregational Union next year.

"POOR ST. ANDREWS" is henceforth to be rich, £100,000 having been bequeathed to the University by an Australian colonist.

THE London Dockers' Strike Committee have sent £1,000 to help strikers in Australia.

A CATHOLIC CONGRESS has just been held at Baltimore. Irish immigration has opened a "great door" for Romanism in the States.

THE School Board election at Wollaston, North Hants, resulted in the return of a majority of Unsectarians.

THE sermons of the "Scottish Spurgeon," Mr. John McNeill, are to be published every week at one penny each.

PROFESSOR ELMSLIE was to deliver a course of lectures on the "Early Kings of Israel" in Brixton Congregational Church, but is too ill.

A NEW "Life of Kilham," originator of the secession from Wesleyanism which led to the founding of the Methodist New Connexion, is in the press, and will shortly be published.

"PRAY as well as pay" is the substance of Dr. Hannay's letter commending the claims of "College Sunday"—to-morrow—on the Congregationalists of England and Wales.

AMONG the list of mayors for the ensuing year we notice the names of Alderman E. Goldschmidt (second time) of Nottingham, and Mr. T. A. Colfox, of Bridport.

THE Mayor of Bedford invites contributions to a fund for erecting a bronze statue in that town in honour of John Howard. Mr. S. Whitbread has offered £300 towards the centenary memorial.

A NEW work by George Ebers, entitled "Joshua—Eine Erzählung aus biblischer Zeit," is announced. The third volume of Renan's "History of the People of Israel" is in the hands of the printer.

SIR SYDNEY WATERLOW, who has just given a fine park to North London, is a modern instance of the City apprentice who became Lord Mayor. The fairies to whom he owes his prosperity are ability and industry.

THE Vicar of Hoo, who refused the sacrament to an occasional Nonconformist, declines to acknowledge the right of the civil courts to suspend him from his duties, and it is understood he will go to prison rather than obey. How hard is the case of a clergyman of the Church by Law Established!

THE Bishop of London granted the following dispensation to the clergy and people of All Saints', Margaret-street:—"I hereby dispense the clergy and congregation of All Saints's, Margaret-street, from the obligation to keep All Saints' Day, November 1, as a fast day, in order that they may keep the parochial festival of their church—F. LONDON."

THE London School Board has at last made a long-desired concession in granting the use of schoolrooms for political and social purposes. The charges fixed are fairly moderate, but owing to the absurdity of building large halls without making provision for seating, organisers of meetings will have to hire chairs for the occasion. But, at any rate, the move made is in the right direction.

THE Obituary of the week includes the names of Dr. Hatch, the eminent theologian; Mr. W. Slatter, a venerable Manchester solicitor; Mr. W. L. Sargent and Councillor Rogers, of Birmingham; Lord Mountcashell; Father Dinan, of the "Vandeleur Arbitration" fame; Mr. W. Boyle, editor of the *Daily Chronicle*; Mr. James Ormrod, cotton spinner, Bolton; and Mr. H. G. Wintle, of Eton College.

THERE is a general notion among those who discuss the subject that Mr. Stead is more likely to be influenced by the Pope than to influence him, just as a very lively and incautious fly is likely to be influenced by a wary old spider when he goes to examine for himself the latter's style of architecture. But Mr. Stead has a wonderful faith in interviews and clever articles, and no doubt hopes thereby to clear away all the fogs from the mind of the Pope and convert him to all the doctrines of the *Pall Mall*. Meantime, perhaps, he will learn the truth about the Catholic University bargain.

THE *Methodist Recorder* is indignant at the report that the Wesleyan Guild for Biblical Study would adopt "the broader views which the laity have long held." It thinks some reckless busybody must have drawn that conclusion. We are afraid that is so. But the reputation of the Wesleyans for Orthodoxy is perfectly safe. They will never be mistaken for Rationalists, and Canon Liddon himself or Mr. Spurgeon would hardly be likely to throw the epithet "Socinian" at them. The privilege of such denunciation belongs mainly to us, and no one is likely to transfer it to the Wesleyans, though Dr. Clifford and Dr. Marcus Dods have recently been honoured with a share of it.

The November *Century* publishes the following lines by Walt Whitman:—

MY 71ST YEAR.

After surmounting threescore and ten,  
With all their chances, changes, losses, sorrows,  
My parents' deaths, the vagaries of my life, the many tearing  
passions of me, the war of '63 and '4;  
As some old broken soldier, after a long, hot, wearying march, or  
as haply after battle,  
At twilight, hobbling, answering yet to company roll-call, *Here*,  
with vital voice,  
Reporting yet, saluting yet the Officer over all.

WHAT definite evils has the able Wesleyan in view who speaks thus?—"In no age did the incarnation of anti-Christ so nearly resemble an angel of light as in the discussions, the literature, and the movements of the present day. We have to contend with an infidelity which avows its unbelief from the pulpits and platforms of the Church, which, with singular dexterity, dispenses with the logical formula of controversy, and instead of disputing them parodies most artfully the struggles, the aspirations, and the victories of faith, impressing upon them the verisimilitude of story and song. The public will not read treatises, they are scared by the very sound of theology; but they will read a novel, or an article in a popular journal; and the Satanic angel of light enters our homes, joins the family circle, and aims to corrupt the sacred simplicity of our sons and daughters. It is almost impossible for the popular eye to discriminate through the mask of a charming literature the ghastly presence of anti-Christ and atheism." In other words, Mrs. Ward has by means of a well-written story thrown doubt on the miraculous, and has shown that the deepest spiritual experiences of the soul may be known by a man who has outgrown his orthodox creed, and believes in the simple humanity of Jesus. The controversial novel will have to do much worse things before it can be fairly considered as an eighth devil. It is rather at its best a co-worker with the preachers of righteousness, and will not surely work into the hands of any of the seven unclean demons to which another Wesleyan, Mr. Pearse, recently referred.

THE following passage is from Dr. Dods' Inaugural Address at New College, Edinburgh. The readers of this paper will perhaps like it better than many in Dr. Dods' own sect, the orthodox section of which has a not unfounded fear that the use of advanced *methods* may lead to very advanced conclusions:—"Criticism is, after all, merely reading with care and with the means of understanding what is read. If criticism and free discussion have opened the door to extravagances it is they also which will reject them. For nothing is left unquestioned and untested. It is not only the Bible which is thrown into the crucible, but every theory concerned with the Bible is also sifted and tried. And to fear that in the process damage will accrue to the Bible is to fear that what we have taken for gold may turn out to be only alloy. Free criticism and free discussion form the only path to truth. It is feared that if the same freedom of individual investigation be admitted into theology as is practised in scientific pursuits every man will have a creed of his own. The very contrary is the truth. There is no hope of attaining unanimity in theological matters except by the use of that method which has won unanimity in scientific beliefs. This is the aim and the hope of those who have been reopening closed questions, and reinvestigating the truth of critical conclusions and theological dogmas."

THE irrepressible conflict between the traditional and the critical interpretation of the Old Testament has lately been illustrated in the pages of the *Jewish Chronicle*. Mr. Claude Montefiore led off with a letter upon the "Day of Atonement," in which he maintained the post-exilic origin of that institution, and incidentally of the priestly code altogether. Just as happens in a similar controversy in Christian papers, some thought that the extreme position of Mr. Montefiore was hardly justified as yet, and that it behoved him to be cautious. Others are represented by a writer who says bluntly, "I must believe the whole of the five Books of Moses or no part. I cannot exclaim in the synagogue, 'And this is the law which Moses set before the children of Israel by the command of the Eternal,' with the mental reservation that I know much better, and that *this* book is of post-exilic, and *that* of Alexandrian, or other origin." This way of putting the question is abundantly familiar to us. We attempt honestly to solve the literary and historical enigmas presented in the Old and New Testaments, and we are met with the statement that "the Bible is either true or false;" or, worse still, "Christ was either God or an impostor"—as if these outrageous statements settled the question. Happy are they who can, as a Jewish writer suggests, either accept the new interpretations without being unjust to the spiritual good that has accompanied the old, or can retain the old, while acknowledging the earnestness and worth of those whose researches have been the foundation of the new.



## CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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## HIGHGATE UNITARIAN CHURCH.

## LAYING THE MEMORIAL STONES.

THE ceremony of laying the memorial stones of the new Unitarian Church building, Highgate-hill, London, took place on Thursday afternoon, Nov. 7. The proceedings commenced about four o'clock with a religious service in the school chapel, which has been used for purposes of worship for four years past, but which has now become too small for the congregation, which is steadily growing under the ministrations of the Rev. R. Spears. The proposed new church building, which has already made some progress, is being erected on a site of ground immediately adjoining the present chapel. When the new structure shall be completed the existing one will be used exclusively for the purposes of the Sunday-school which has arisen in connection with the congregation.

The movement to originate this new Unitarian cause in North London has, as our readers know, been greatly fostered by the London District Unitarian Society; and it was therefore with great appropriateness that the treasurer of that society, Mr. David Martineau, presided on this occasion. The attendance of friends was so large that it was with difficulty they could be accommodated in the chapel with seats. The architect of the new building, which is Romanesque in style, is Mr. Arnold S. Tayler. The builders are Messrs. Kerry and Sons. It will accommodate 350 persons, and space is left for a gallery which will accommodate 100 more, if such an addition should hereafter be needed. Three memorial stones were laid, respectively by Miss Matilda Sharpe, Mr. Frederick Nettlefold, and Mr. Edwin Lawrence. The trust deed of the new building defines its purpose to be for the worship of Almighty God our Heavenly Father, and instruction in the Christian religion.

A short devotional service was held, in which the Revs. W. M. Ainsworth, J. C. Woods (late of Adelaide, Australia), and Dr. Sadler took part. The open-air proceedings immediately followed, the congregation leaving their seats to witness them.

Mr. FREDERICK WITHALL, as treasurer of the church, and representing the congregation, made the request, in succession to Miss Matilda Sharpe, Mr. F. Nettlefold, and Mr. E. Lawrence, to lay each a memorial stone. Each acceded to the request, silver trowels being used. The trowels used by the two gentlemen, bearing appropriate inscriptions, were respectively presented to them by Mr. Withall in the name of the congregation. The trowel used by Miss Matilda Sharpe, it is interesting to state, was the one which was presented to her sister, Miss Emily Sharpe, on the occasion of her laying the memorial stone of the school-chapel on May 16, 1885. It now, accordingly, bears a double inscription, recording the two occasions of its use. The two sisters had been united in their desire that the one instrument should subserve the twofold duty. The speech making at the stone laying was brief. The first speaker after the return within doors was

Mr. F. WITHALL, who showed how the building scheme in which the congregation are now engaged had become necessary, and made a clear statement of the present financial position of the scheme. The church owed its origin, he said, to the necessity which was felt five years ago for a Unitarian place of worship being provided for the girls attending the Channing House High School, founded by Miss Matilda Sharpe. After a time it was seen that the need of a larger place of worship than the present one would be felt, and Mr. Edwin Lawrence then suggested the desirability of securing the site of land immediately adjoining it. Mr. Lawrence did more than this; he provided, partly as a subscription and partly as a loan, a considerable sum of the money needed for the purchase of the site, which was £870. Towards this sum five generous donors had given £500, leaving a balance owing on the land of £370. On the present school-room, which has been used for four years as a place of worship, there is still a debt of £600. With regard to the new church building, about £3,000 will be needed. Towards this £2,770 has already been promised, leaving £230 still to raise. There was thus a total of about £1,300 still wanting, and the congregation hoped this might be raised before the building was opened. The congregation themselves had done their utmost before they appealed to the Unitarian public. The builders' contract for the new structure is £2,565; but this does not include the seating, nor the cost of an organ which they found on sale in the neighbourhood, which with repairs will involve an outlay of £200. In the course of other remarks, Mr. Withall said the congregation was not composed in any great degree of persons who

have come from other congregations, but mainly of friends from without, drawn by the inspiring discourses of Mr. Spears. Their numbers had grown, not largely, but steadily, and with the increasing interest manifested in their cause they had felt justified in taking steps towards the erection of a new church building. Mr. Withall expressed the congregation's thanks to the generous donors to the building fund, and also to the London District Unitarian Society for its liberal help. As soon as possible, the congregation would relieve the society from contributing such help, so that it might turn its attention to other objects.

The CHAIRMAN (Mr. David Martineau) said it was to Miss Sharpe they owed it that the building in which they were now assembled ever came into existence. As to the help which the London District Society had extended to the congregation the committee had received very favourably the application for such help, and he congratulated the congregation on the fact of its being on a fair road to self-support.

Miss MATILDA SHARPE said it was indeed a great honour to be invited to say a word on so important an occasion as the laying the memorial stones of a new Unitarian Church at Highgate; still more to be allowed to put a hand to the placing of one of these stones in the building which they hoped would so soon be sheltering the pure religion which all here so greatly valued. In happy phraseology the lady speaker proceeded to express a series of good wishes respecting the new Church building which, she remarked, was uprising so rapidly and hopefully. In the new church, she said, may no one ever be able to complain that he there finds teaching which is taking the place of religion, or standing instead of religion; or that even the study of God's own wonderful works is allowed to occupy the time allotted and set apart for learning those high and holy thoughts, the study of which we call religion. It is to the zeal of our valued minister, with his many generous friends, that we are indebted for the beautiful new building. May he ever be inspired with the highest and best thoughts that Heaven can bestow; and may we, his hearers, be filled with the right spirit for learning. Long may the church last to uphold the simple teaching of Christ—the teaching that we mean by the name Unitarian.

Mr. FREDERICK NETTELFOLD was next called upon. He expressed the pleasure which he felt in taking part in the proceedings of the day. It was more than fifty years ago since he came to Highgate, and he believed that at that time their family was the only Unitarian family in the neighbourhood. After some years the clergyman of the parish decided to build so-called National Schools, and he called upon his (Mr. Nettlefold's) father for a subscription, which was given on the stipulated condition, to which the clergyman assented, that the children of Dissenters should be admitted to the schools as freely as the children of Church people, and both be treated on a footing of perfect equality. How far the condition was filled may be judged from the fact that the children of both Dissenters and Churchmen were taught the Church Catechism. When the Dissenters complained of this, the answer they got was, that it was part of the plan on which the schools were conducted, that all the children should be treated alike. By-and-by the Dissenters established British schools. There were then two Dissenting chapels in the neighbourhood. The secretary of the schools' movement called upon Mr. Nettlefold's father, and asked him to be treasurer. "We have confidence in you," he said, "because you do not belong to these Dissenters." As a matter of fact, his (the speaker's) father was a very unwilling Dissenter. He wanted to see the Established Church perfectly free and comprehensive, so that no creeds would bar the entrance into it of any Englishman. That idea of a National Church has not yet been realised. But that Church whose memorial stones they had been laying to-day would become one of the places of worship of the National Church of the future. If Unitarianism stands for anything, it stands for the right of private judgment, and for the rights of conscience, and it demands that these shall be entirely unfettered by any external authority whatever. This must be the basis on which the National Church of the future will have to stand. Dissenters there must ever be, but the Church should have no bar of articles or confessions of faith to prevent them joining. In conclusion Mr. Nettlefold addressed his hearers as follows:—"You are strong and numerous enough to make your influence felt in this neighbourhood, and to be able to make known what Unitarianism really is. I trust your new church will soon become too small for the congregation. I trust you will outgrow it as you have outgrown this school. I trust that outposts of our faith will also be established in the neighbourhood, and that you will thus become in course of time the mother Church of the district. Anyhow, I trust you will do your best to maintain here the highest sanctities of religion, and nobly do your part to bring about the universal reign of righteousness."

Mr. EDWIN LAWRENCE also delivered an address in which he expressed his satisfaction with the signs of moral progress which are



now multiplying around us, and gave illustrations of this progress. He also referred to the attitude of Unitarians with regard to the paganised corruptions of Christianity which still remain to discredit it. We condemn none for their opinions, he said, however largely we may believe those opinions to be mixed with error. But we believe that the Christianity which will be taught in the Church whose memorial stones we have laid to-day will be the Christianity that was the aspiration, the hope, and the prophecy of the divinest of the sons of man.

Mr. J. T. PRESTON, as a member of a neighbouring congregation, expressed his sympathy with the movement in which the Highgate congregation were now engaged. He said fifty or sixty years ago there were few Unitarian churches in London. Even now there are not very many. Still, the increase has been great, and the number of people attending them is larger as a whole. This result is owing very much to the operations of the London District Unitarian Society. That Society, however, is not so well supported as it ought to be, when we remember that many of our congregations would never have had any existence at all but for that society.

The Rev. R. SPEARS, minister of the congregation, expressed his thanks for the support of the presence of so many friends who had come from a distance, including representatives of several families who had nobly and honourably stood for Unitarianism for many years. They had present to-day representatives of the Sharpes, the Lawrences, the Nettlefolds, the Martineaus, and the Prestons. He thanked also the generous subscribers to the building fund. He believed there was a fair prospect of building up a self-supporting congregation.

The singing of the last hymn, followed by the benediction, brought the proceedings to a close.

#### MANCHESTER AND DISTRICT.

(By our Special Correspondent.)

THUS far the Sunday afternoon services in Hulme Town Hall have been attended with success. On the occasion of the first service—Nov. 3—the weather was unfortunately bad; nevertheless, about 400 people assembled, joined heartily in the singing, and listened most appreciatively to the Rev. S. A. Steinthal's address on "One God, the Father." A careful selection of hymns had been printed in convenient form, and great attention also had been given to the choice of well-known popular tunes. Last Sunday the weather was more favourable, and the number of persons present at the second service was about 460, a most encouraging increase. The Rev. James McConnochie delivered an address on "The Son of Man" to an attentive and interested audience. For the piano used at the first service an American organ had been substituted, and a distinct improvement was noticed. As a consequence the singing, both of choir and congregation, went with more spirit and volume, and was very hearty. Many of those present availed themselves of the Unitarian literature kindly sent for distribution by the British and Foreign Unitarian Association. The most encouraging feature about these services so far has been the comparatively small number of Unitarians present from neighbouring churches. The people have come in to hear what positive Christian truths Unitarian ministers have to tell them, and they have listened with devout attention. If nothing permanent and measurable resulted from this movement we could well congratulate the promoters; for 400 or 500 people cannot be drawn together on successive Sunday afternoons to engage in a devotional service and listen to a practical exposition of some gospel truth without being influenced for good thereby and having their thought stimulated for a self-searching inquiry. But it is reasonable to expect that the neighbouring congregations of Renshaw-street and Moss Side will benefit. The latter is grasping the opportunities of the occasion, and distributes amongst the people as they leave small slips announcing its services and the Sunday evening subjects of discourse. Last Sunday night the congregation, which is always very good, was unusually large, and nearly crowded out the hall in which services are held. Whether any of this was due to the aroused feeling of the district or not will transpire as the ranks roll on. It is impossible to say in what various ways this Hulme propaganda will do good. It has given our young people some practical work to do. They have cheerfully given their services in the distribution of handbills, and right thoroughly has the work been done. The demand for help has revealed our resources, and lo! we are by no means lacking in religious enthusiasm. A good many incidents connected with the distribution of bills have come under my notice.

"Unitarians," said one man, "thems are the chaps as don't believe in souls, aren't they?" When told briefly what our faith is, he said, "Why, that's just as how I believe, and I'll come." A bill was taken into a shoemaker's shop. The sturdy old cobbler looked at it, and

said very warmly, "Well, it's time the Unitarians should do something of this sort, just to show they are not dead and cold." This modern Crispin, perhaps without knowing it, hurled a serious impeachment at our denomination which it could not answer as if without blame. On the top of each bill the addresses of our Manchester Unitarian Churches were given, and in one instance a woman, the wife of an artisan, saw there was a church so near her house as Moss Side, and she said she had formerly been a Mosley-street Sunday scholar, and would have been glad to attend Unitarian services had she known they were held so close at hand. Here was seed sown many years ago, which was not dead, but only lying dormant. Is it not a lesson for us not to weary in well-doing? Truly, no good word or action can ever die. Everything points to the fact that there is a splendid field for Unitarian effort in Hulme and Moss Side, and no doubt the congregation already established there will make the best of its opportunities until it becomes one of the largest in the Manchester district.

Congregational criticism of pulpit utterances is tempered by many curious prejudices. The following incident has reached me from one of our Manchester Unitarian Churches. A man and his wife had been noticed to attend evening service regularly for a time, and then suddenly omit coming. By-and-by a member met the man in the street, and, being on speaking terms, asked him why he had not put in an appearance recently. His reply was that he had enjoyed the services immensely until his last visit, when the minister very much offended him. Upon being asked for an explanation he replied, "Well, he mentioned the name of Spring-heeled Jack in the pulpit, and it gave me great offence"—a reply which sets me wondering why epithets such as "Satan," "Old Serpent," "Devil," should elevate and dignify a sermon, while the name of a more modern and more real personage shocks, disgusts, and secularises?

The tentative services at Chorlton-cum-Hardy which we were led to expect are postponed for a time. I am told that the few Unitarians there are much disappointed. They thought the present an admirable opportunity for trying the experiment, because a deep undercurrent of dissatisfaction was manifest in one orthodox congregation and another was slightly demoralised through lack of a settled minister. Hence there might have been more people willing to hear our expositions of Christian faith. However, it is to be hoped that some time during the winter six explanatory discourses will be delivered there, and perhaps, if the success of the Hulme Town Hall services continues, a more enthusiastic and determined effort may be made to compensate for the delay.

FIDELIS.

#### SHORT REPORTS.

ABERDEEN: BUXBURN.—On Sunday evening, Nov. 10, the Rev. Alexander Webster, after conducting service in the church, drove out to Buxburn (a populous suburb of Aberdeen), and delivered an address in the Albert Hall on "Christ's Gospel to the Poor." The district has lately agitated on account of a lock-out of workmen at Messrs. Pirie's paper works. Mr. Webster's purpose was to expound the teaching of Christ regarding wealth and wages. The hall was packed by an audience of workers, a large proportion of which consisted of females. An eager attention was given to the address, which was applauded at the more telling passages. Loud applause greeted the speaker's proposal to return. Copies of Mr. Webster's pamphlet, "My Pilgrimage from Calvinism to Unitarianism," were offered, and were freely taken.

BARNARD CASTLE.—Mr. H. B. Holding, lay preacher of the Durham and Northumberland Unitarian Association, who is leaving the North for London, preached his farewell sermons last Sunday. In the morning he gave his "Personal Impressions on the recent debate between Bradlaugh and Gibson," in Newcastle; and in the evening he discussed "What ought Christianity to be?" giving *extenso* the ideas of Dr. Marcus Dodds. The congregations were good. At the close of the evening service Mr. H. W. Harrison moved, and Mr. Baker seconded, a vote of thanks to Mr. Holding for his labours in the cause of truth and progress on behalf of the faith so dear to him, and so valuable to the churches which he had visited, Barnard Castle included. The congregation unanimously expressed their sympathy.

BIRKENHEAD.—The usual fortnightly meeting of the Charing-cross Literary and Social Union took place in the Lecture Hall, Charing-cross, on Wednesday, Nov. 6. Mr. Charles Dyal presided. The evening was devoted to impromptu debates upon subjects chosen by the Committee. The following gentlemen took part in the discussions:—The Rev. J. E. Strong and Messrs. J. Embury, W. Paton, E. B. Cox, A. W. Willmer, R. New, J. McColl, and C. Dyal.

BOSTON.—A lecture was delivered, on the 25th ult., by the Rev. J. E. Odgers, M.A., of Manchester, on "John Wesley." It was given in one of the public halls of the town, and was fully appreciated by a fairly good audience. We are glad to say that the library is being well used, and that the membership of the society is still on the increase. It has only been opened about two months, and there is a membership of 190. One very pleasing aspect about the institution is that it is broadening the spirit of union for good work, and it is developing the feeling of charity and mutual respect.

COLNE.—The Rev. Hubert Clarke writes to "regulate" the version of the Paper read by him at Colne, as reported very briefly in our last issue, but does not indicate in what way it is incorrect.

DARLINGTON.—The anniversary services of this church were held on Sunday, the 10th inst., when the Rev. S. Fletcher Williams preached the sermons to delighted congregations. On the following day the usual *soirée* was held, tea being provided by the ladies of the congregation—Mrs. Snaith, Miss Cox-Walker, Mrs. Lucas, Miss Lucas, Mrs. Richards, and Miss Kitching. At the public meeting the annual report was read by the Secretary, Mr. W. A. Snaith,



From this it appeared that the services had been conducted during the year by lay preachers, assisted by ministers; and that the church evinced signs of growing prosperity. The meeting was well attended, and addresses were delivered by the Chairman, J. S. Mathers, Esq., J.P. (Leeds), the Rev. S. F. Williams (Scarborough), E. C. Bennett (Stockton), Wm. Birks, F.R.A.S. (Sunderland), and Messrs. Chas. Bell (Redcar), E. Cox-Walker, and Geo. Lucas (Darlington). Selections of music and songs were given by Mr. Horsley and Misses Brewis, Walker, Kate Snaith, Mawson, and Alice Lucas. It was very encouraging to see so many visitors present, not only from neighbouring Unitarian Churches, but also from other religious denominations in the town. The addresses delivered gave out a genuine ring in the direction of freedom of thought and elevated religious conduct; and sought more especially to impress the fact that theories about religion could be of but small value, apart from practical godliness carried out in everyday life.

**EXETER.**—In the Tedburn School Board contest this week ninety per cent. of the ratepayers came to the poll, and, in spite of a most determined Church opposition, our esteemed friend, Mr. Robert Cuddeford, was placed at the head of the five successful candidates.

**FRAMLINGHAM.**—Mr. Alfred Amey appeals for books, instruments, or other help for the Sunday-school library, singing class, and string band, which are being formed. Contributions may be sent to him direct at Mount Pleasant, Framlingham, or through the Rev. T. B. Broadrick, Ipswich, under whose direction Mr. Amey is working.

**GLOUCESTER.**—On Thursday evening week the Rev. James Macdonald delivered the third of a course of week evening lectures to an intelligent audience—quite filling the school-room—on the "Life and Writings of Charles Dickens." The lecture was listened to with great attention. At the close the dust, "What are the Wild Waves Saying?" was sung by Miss Eva Watts and Master Harold Watts, and the song, "Little Nell," by Miss Macdonald. Mr. Harrison—superintendent of the British Workman's Assurance Society—moved a vote of thanks to the lecturer, which Mr. Goldsmith seconded. Mr. Macdonald briefly replied. The subjects of the two previous lectures were "George Eliot as Novelist, Poet, and Moralist," and "Social Tendencies." During the past few weeks Mr. Macdonald has delivered special Sunday evening discourses on "The History of the Idea of the Devil," "Hell: The Origin of the Doctrine," "Is Life worth Living," "Jesus Christ and the Pharisees," and "Mr. Gladstone on Unitarianism." The congregations have been large.

**ILKESTON.**—On Thursday, the 7th inst., the Rev. J. Page Hopps delivered an eloquent sermon in our chapel, his subject, "God with man; here and now," was based on Rev. xxi. 3. The preacher congratulated the congregation on their improved condition, and expressed his pleasure at seeing so large a number present.

**LAMPETER.**—A grand evening concert was given at the Town Hall, Lampeter, on Tuesday, November 5, the proceeds to be devoted towards liquidating the debt on the Brondeifi Chapel-house and schoolroom, and £40 were realised after paying all expenses. The members of the Church beg to thank friends far and near for their assistance. The following took part:—Miss Rees (Llino, Rhondda), Miss Pollie Jenkins, U.C.W., Eos Morlais, Mr. R. C. Jenkins, R.A.M. (accompanist), Miss Kitty Evans, Tallin House, Lampeter. Any further aid towards extinguishing the debt, still remaining to the amount of about £60, will be thankfully received by the Rev. R. C. Jones, Ogmores House, Lampeter.

**LEEDS: HOLBECK.**—The congregation here are having the chapel and schools cleaned and decorated, and a new organ put in. The large schoolroom was reopened on Sunday afternoon, when there was an excellent attendance of scholars, parents, and friends. The Rev. Charles Hargrove, Mr. Grosvenor Talbot, Mr. J. S. Mathers, and others took part in the proceedings, and Alderman Ward, ex-Mayor of Leeds, presented the certificates and prizes gained by the scholars at the last examination of the Yorkshire Unitarian Sunday-school Union.

**LEICESTER: FREE CHRISTIAN CHURCH, WELLINGTON-STREET.**—The anniversary services of the above church were held on Sunday, Nov. 3, when the Rev. E. D. Priestley Evans, of Loughborough, preached two excellent sermons, that in the evening upon "Charity" being particularly interesting. The anthem "I Will Sing of Thy Power" was well rendered in the evening by a full choir. The collections were fairly good.

**LONDON: KENTISH TOWN.**—The Clarence-road congregation held a very successful gathering on Tuesday evening, to welcome the Rev. Clement Pike into the pastorate vacated by the retirement of the Rev. J. Pantan Ham. After tea in the schoolroom the church was completely filled by the congregation and visitors. Addresses of welcome were given by Mr. Chas. Hind (on behalf of the congregation), the Rev. W. Carey Walters (on behalf of the London ministers), and the Rev. C. L. Corkran (on behalf of the missions). The Rev. Mark Wilks, Mr. P. W. Clayden (formerly minister of the church), and the Rev. H. Ierson also addressed the meeting. Mr. Pike in his reply drew attention to the motto of the church, "Diversity of opinion no bar to Christian Communion," and as an illustration of the religious freedom in which, as a General Baptist, he had been trained, he said, while two of his brothers were Baptists (not on the down-grade), one was in the Church of England, and another was minister of the Unitarian Church at Chowbent. He held that in worshipping God they worshipped all that was good, so that they would be bound in sympathy to all religious people. Music was rendered by a choir, and by Mrs. Suter, Mrs. Oram, and Miss Suter. Mr. W. Tate was organist.

**MANCHESTER.**—The second service for the people, under the auspices of this association, was held in the Hulme Town Hall on Sunday afternoon, Nov. 10. The audience numbered over 450, composed in the main of the lower middle-classes, amongst whom were very few belonging to our neighbouring Unitarian congregations. Rev. James M. Connachie, Sale, conducted the service, and delivered an address on the subject "The Son of Man," of a distinctly affirmative and practical character, which was much appreciated by those present. The singing was led by the Sale, Altrincham, and Renshaw-street choirs, Mr. Swainston, organist of Sale Chapel, presiding at the American organ. The solos, "Angels ever Bright and Fair," and "Come ever Smiling Liberty," were beautifully and powerfully rendered by Miss Pethybridge. The sum of £120, necessary to carry forward these services after Christmas, has not yet been subscribed. The balance of £15 still wanting will no doubt be forthcoming when it is seen what good work is being done with the money. The service on Sunday afternoon next will be taken by Rev. Dendy Agate, B.A., Gorton. The solos will be sung by Mrs. Vernon Heywood, formerly of Upper Brook-street Church Choir.

**NORTHAMPTON.**—The Liberal local paper has the following notice of Mr. Suffield's services at Northampton:—"Until Christmas the pulpit of the Unitarian Church in King-street is to be occupied by a truly remarkable man, the Rev. R. Rodolph Suffield, an ex-priest of the Roman Catholic Church. Mr. Suffield preached on Sunday, his morning sermon dealing with 'Enthusiasm in

Virtue,' and his evening subject being 'St. Paul's characteristics as a Reformer.' . . . His evening discourse presented a view of St. Paul which was new to his hearers. He regarded the Apostle as occupying the same position in regard to the Jewish Church as the Unitarians occupy in respect to present-day Christianity. He drew a graphic picture of the stoning of the martyr Stephen, and the conversion of St. Paul." Mr. Suffield, whilst still residing at Reading, has conducted the services at Northampton since the beginning of October, and will continue to do so until the Rev. J. C. Street commences his ministry there.

**OLDBURY.**—The Chapel was re-opened on Monday with a sermon by the Rev. J. E. Odgers. The renovation has cost £200, towards which £160 is promised. Dr. Crosskey presided at a ministerial meeting in the afternoon.

**PORTSMOUTH.**—On the 5th inst. a most interesting Paper was read by Mr. Blinkhorn, at the Mutual Improvement Society, on "The Cruelty of Instinct." Mr. Pearce, a member of the Entomological Society, subsequently explained some diagrams before the meeting. A discussion followed. Music was provided by Miss Smallbridge and Mr. Cooke.

**SHEFFIELD.**—Mr. Herbert Bramley was made an alderman of the Corporation of Sheffield on Nov. 9.

**STALYBRIDGE.**—On Sunday evening the Rev. W. Harrison gave the first of a course of lectures which are to continue till Christmas. The subject of the first lecture was "What I believe about the Bible," in which it was shown what a helpful and delightful book the Bible is when freed from the doctrine of verbal infallibility. The large congregation of nearly 400 seemed much interested.

**STOCKTON.**—On Wednesday week the Rev. Edward C. Bennett, minister of the Unitarian Church here, read a Paper before the members of the Stockton Literary and Philosophical Society on "Ralph Waldo Emerson, Preacher, Essayist, Poet, Philosopher." At its conclusion the reader received the hearty congratulations of the members assembled, including a number of the leading gentlemen of the town, on the excellent quality of his essay. On Saturday, the 9th inst., at the annual meeting of the Town Council, Mr. Bennett was elected to serve on the committee of the Free Public Library. This appointment is the more appropriate, inasmuch as a predecessor of Mr. Bennett's, the late Rev. W. Elliott, was chiefly instrumental in the establishment of this institution.

**TORQUAY.**—On Wednesday evening, Nov. 6, the members and friends of the Unitarian Church assembled for the purpose of welcoming their new minister (the Rev. Frank Shaw), who entered upon his duties on the first Sunday in October. The meeting was preceded by a tea. After tea the chair was taken by Mr. Peter Bond, and, besides Torquay friends, there were present the Rev. W. Binns (Plymouth), the Rev. J. Ruddle (Moretonhampstead), and Mr. James Ramsden (Bournemouth). The Chairman gave Mr. Shaw a cordial welcome to their midst. The Rev. James Ruddle having addressed a few words of excellent advice to the young minister Mr. Shaw replied. The Rev. W. Binns then addressed the congregation. Mr. and Miss Legassick and Miss Brackler contributed music, &c.

We have received a copy of the Law Almanack, a useful sheet for the office. The sittings of the courts are appropriately indicated by a line of deep mourning.

AN International Exhibition of Engineering, &c., will be held in Edinburgh next year. The opening of the Giant Bridge over the Forth will take place early in the year.

**THE LIBERATION SOCIETY AND THE LONDON PAROCHIAL CHARITIES.**—The Liberation Society has issued a statement containing a brief description of the leading provisions of the draft scheme prepared by the Charity Commissioners for the application and management of the parochial charities of the City of London. It is shown (1) that the annual income from the available property is about £90,000, of which about one third will be devoted to ecclesiastical purposes. (2) Out of General Capital Fund, £150,000 has already been appropriated to parks, and £163,000 to polytechnic institutions and libraries. (3) Out of a Church Capital Fund £43,000 has been devoted to City churches. (4) The statement, after indicating how the annual incomes, general and ecclesiastical, are to be disposed of, says that, while there may be difference of opinion as to the wisdom of some of the appropriations, there will be agreement on two points—viz., the large amounts already appropriated, and the small amounts left at the disposal of the new governing body. (5) Exception is then taken to the constitution of the new governing body, which is to be composed of twenty-one members. Out of these only six will be appointed by representative bodies—viz., the London Corporation and the London County Council two. The School Board, which is responsible for the education of the masses of the population, is misrepresented. It is insisted that whatever other alterations are, or are not, made in the draft scheme, it is essential that the governing body should be so constituted as to ensure public confidence in the ability and strict impartiality of the administrators. For this purpose the scheme of representation should be reconstructed with a view to assigning an adequate representation to the London County Council, and the London School Board. It is thought that the Middlesex and Surrey County Council, and the boroughs of Croydon and West Ham should also be represented in the interests of the London outlying districts embraced within the scope of the London Parochial Charities' Act.

#### THE COMING WEEK.

**OLDBURY.**—Sunday, Reopening of Unitarian Meeting House.

**LONDON.**—Thursday, L.D.U.S. Committee.

**LONDON.**—Friday, Essex Hall, Lecture by Mr. W. Lant Carpenter.



## OUR CALENDAR.

SUNDAY, NOVEMBER 17.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

## LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.  
 Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.  
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. C. J. STREET, M.A.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS.  
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.  
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. JAS. FORREST, M.A., of Kilmarnock.  
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A. Evening, "Getting, Giving, and Enjoying."  
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.  
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.  
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. SILAS FARRINGTON.  
 Stamford-street, Blackfriars-road, 11 A.M., Mr. R. BARTRAM, and 7 P.M., Rev. T. L. MARSHALL.  
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
 Wood Green Assembly Rooms, 8 P.M., Rev. J. W. BROWN, on "What shall my Religion be?"

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.  
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.  
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.  
 CAMBRIDGE, Devonshire Rooms, Green-street, 7 P.M., Rev. J. E. CARPENTER, M.A.  
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.  
 CHETENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.  
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.  
 MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.  
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. CHAS. H. WELLBELOVED.  
 TORQUAY, Free Christian Church, Banner-cross Hall, 11 A.M. and 6.30 P.M., Rev. FRANK SHAW.

## BIRTH.

STREET—On Tuesday, Nov. 12th, at The Manse, Ulster-avenue, Belfast, the wife of the Rev. J. C. Street, of a daughter.

## DEATHS.

KELL—On the 31st ult., at Spring Bank, Bradford, Mary Delacourt Kell, aged 83.  
 THEW—On November 7th, at 82, Shrewsbury-road, Oxtou, Birkenhead, aged 14 years, Helen Gordon, elder daughter of Walter and Ada Thew.

## CAMBRIDGE SERVICES.

The Committee desire to raise a FUND of not less than £160 per annum for three years. The following promises of Annual Subscriptions have already been received:—

	£	s.	d.
Amount already advertised	73	0	0
Cogan Conway	1	1	0
S. Courtauld	3	3	0
Russell Scott	5	0	0
W. Colfox	5	5	0
	87	9	0
Philip Worsley (donation)	10	0	0

It is intended to arrange services by leading Unitarian Ministers on Sunday Evenings during the Michaelmas and Lent Terms of each Session.

The Treasurer, CHARLES W. JONES, 39, Drury Buildings, Liverpool, will be glad to receive promises of further Annual Subscriptions for the period of Three Years.

ETHICAL SOCIETY, Essex Hall, Strand,  
 Nov. 17, 7.30 P.M., Mr. J. M. MACDONALD,  
 M.A., on "Socrates."

## UNIVERSITY EXTENSION,

Essex Hall, Essex-street, Strand.

## FRIDAY EVENING LECTURES.

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Doors open at 7.30 P.M. Chair at 8. Admission Free. Reserved seats, 6d.; for which tickets can be had on application at Essex Hall.

## LONDON DISTRICT UNITARIAN SOCIETY.

A SOIRÉE will be held in ESSEX HALL, ESSEX-STREET, STRAND, on TUESDAY, November 26th, when the attendance of all members and friends of the Society is invited. Tea and Coffee at 6.30. Sir J. C. LAWRENCE, Bart., President of the Society, will take the chair at 7.30, when Mr. HAHNEMANN EPS will read a Paper on "Lay Preaching as a requirement of to-day," which will be followed by discussion. Music at intervals during the Evening.

Tickets, 6d. each, can be obtained at any of the London Churches; at Essex Hall, or from the Hon. Secretaries.

S. W. PRESTON, } Joint  
 W. M. AINSWORTH, } Hon. Secs.

## NAZARETH CHAPEL, KNIGHT-HILL, PADIHAM.

The Padiham Unitarian Congregation have decided to hold a BAZAAR in the School-room, on DECEMBER 5th, 6th, and 7th, to raise over £400 to pay off the costs recently incurred by making some necessary improvements and alterations which have recently been done in the Chapel and School, viz:—

1. New Heating Apparatus.
2. Four New Class-rooms.
3. Asphalting the Chapel Walk, and Flagging the Road to the School.
4. Cleaning and Painting School, &c.

The members of the congregation, while themselves actively engaged in preparations for the bazaar, will be truly grateful to any friends who may kindly help them with money or goods towards its success.

Useful or ornamental articles, and donations in money, are respectfully solicited, and may be sent to any of the undersigned:—

Rev. J. MCGAVIN SLOAN, Minister,  
 27, Albert street;  
 Mr. T. C. HOLLAND, Chairman,  
 15, Partridge-hill-street;  
 Mr. J. SPENCER, Treasurer,  
 Inkerman-street;  
 Mr. NICHOLAS BRIDGE, Secretary,  
 17, Church-street.

## NEW GRAVEL PIT CHURCH HOSPITAL GUILD.

A BAZAAR will be held at ESSEX HALL, STRAND, on Dec. 11th and 12th, 1889, to raise funds for the establishment of a Convalescent Home.

Contributions will be gratefully received by

Miss J. UPTON,  
 7, Lenthal-road, Dalston;  
 Miss COLLIER,  
 69, Stamford Hill, N.,  
 and Miss WHITEHEAD,  
 8, Southwold-road, Upper Clapton, N.E.  
 (Hon. Bazaar Secs.).

Further particulars later.

## UNITARIAN MEETING HOUSE, OLDBURY.

RE-OPENING SERVICES, after extensive restorations, on SUNDAY, November 17th, when the Services will be conducted, in the Morning at 11, by the Rev. HENRY MCKEAN, Resident Minister; and in the Evening at 6.30, by the Rev. GEORGE ST. CLAIR, of Birmingham. A Collection at each service.

HENRY MCKEAN, Hon. Sec.

## JOHN POUNDS' HOME &amp; MISSION, PORTSMOUTH.

	£	s.	d.
Amount already acknowledged	59	8	6
Mrs. Carrell, London	1	1	0
E. Cooper, do.	0	7	6
Miss Hall, do.	0	10	0
Mr. J. Troup, do.	1	0	0
Miss Warren, do.	1	0	0
Misses Garrett, do.	1	0	0

## BEXINGTON SCHOOL, WATERLOO PROMENADE, NOTTINGHAM, conducted by Mr. ALFRED JONES.

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Annual examination by a properly qualified examiner. Slöjd, Practical Dressmaking, and Cooking (optional), Swedish Drill. Locality very healthy. No effort will be spared to ensure a good physical as well as educational training.

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Terms moderate. For further particulars, apply to Miss COGSWELL, 42, Liverpool-street, King's Cross.

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